

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

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PRINTED FROM TYPE AT THE
UNIVERSITY PRESS, OXFORD, ENGLAND
BY FREDERICK HALL
PRINTER TO THE UNIVERSITY

First edition, 1916, One Thousand Copies

GENERAL ARCHIVAL
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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', *American Journal of Philology*, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', *Indogermanische Forschungen*, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled *Vedic Variants*, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, *Der Rig-Veda*, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ praḥ āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

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May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.
- Arnold, VM. E. Vernon Arnold, *Vedic Metre*.
- Bergaigne. Abel Bergaigne, *La Religion védique d'après les Hymnes du Rigveda*.
- Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
- Concordance. M. Bloomfield, *A Vedic Concordance*.
- Grassmann. Hermann Grassmann, *Rig-Veda* übersetzt.
- GSAL. *Giornale della Società Asiatica Italiana*.
- Hillebrandt, Ved. Myth. Alfred Hillebrandt, *Vedische Mythologie*.
- IF. Indogermanische Forschungen.
- Ind. Stud. Albrecht Weber's Indische Studien.
- JA. Journal Asiatique.
- JAOS. Journal of the American Oriental Society.
- KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
- Ludwig. Alfred Ludwig, *Der Rigveda oder die heiligen Hymnen der Brähmana*.
- Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
- Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
- Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
- Muir, OST. J. Muir, *Original Sanskrit Texts on the origin and history of the people of India*.
- Oldenberg, Prol. Hermann Oldenberg, *Die Hymnen des Rigveda*. Metrische und textgeschichtliche Prolegomena.
- Oldenberg, RV. Noten. Hermann Oldenberg, *Rigveda*. Textgeschichtliche und exegetische Noten.
- Pot. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
- SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
- SBE. Sacred Books of the East.
- Ved. Stud. Richard Pischel und Karl F. Geldner, *Vedische Studien*.
- WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's *Sarvānukramaṇi*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g.:

sāsahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsahyāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus:

açatrur indra januṣā sanād asi 1.102.8
anāpīr indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus:

agnī ratho na vedyaḥ 8.19.8
agnim rathān na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra no and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 283.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Valakhilya* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection*.²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Carapavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Yāskala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Carapavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varasā 1.23.23^a
 sañ māgne varasā sṛja 1.23.24^a
 ṛṇor akṣaṇ na cakryoh 1.30.14^d
 ṛṇor akṣaṇ na śacēbhiḥ 1.30.15^d
 tvañ na indra rāyā pariṇasā 1.129.9^a
 tvañ na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn āpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.17^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

Introduction

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad iṁ somāsaḥ suçutā amandan 5.30.10^d
 yad iṁ somā babhrudhūtā amandan 5.30.11^a
 sū vy ūchaḥ sahiyasi 5.79.2^c
 yo vy ūchaḥ sahiyasi 5.79.3^c
 dhībhir vipraḥ pramatim ichamānaḥ 7.93.3^b
 gīrbhir vipraḥ pramatim ichamānaḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyaṁ madyaṁ madam 9.6.2^a
 abhi tyaṁ pūrvyaṁ madam 9.6.3^a
 yat te pavitram arcisi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvaṁ vipro abhavo 'ṅgīrastamaḥ 9.107.6^c
 tvaṁ kavir abhavo devavītamah 9.107.7^c
 tebhīḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hīṇatāt pitṛbhyaḥ 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved eti savanā tūtumā kṛṣe 10.50.5^d
 eti viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyavāham 10.52.3^d
 mām devā dadhire havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ purāṁdhyā 10.65.13^d
 viçve devāḥ saha dhībhiḥ purāṁdhyā 10.65.14^a
 dadhāmi te dyumatīṁ vācam āsan 10.98.2^d
 asme dhehi dyumatīṁ vācam āsan 10.98.3^a
 utāprṇan marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 vigved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viṣvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kaṁ svid garbhāṁ prathamāṁ dadhra āpaḥ 10.82.5^c
 tam id garbhāṁ prathamāṁ dadhra āpaḥ 10.82.6^c

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pitāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jägāra tam pcaḥ kūmayante yo jägāra tam u sāmāni yanti,
yo jägāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jägāra tam pcaḥ kūmayante agnir jägāra tam u sāmāni yanti,
agnir jägāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yaḥ pūvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pūvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
amivā yas te garbhaṁ dūrṇamā yonim āçaye 10.162.1^{cd}
yas te garbham amivā dūrṇamā yonim āçaye 10.162.2^{ab}
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātam avase savitāram upa stuhi 1.22.6^{ab}
ā bharataḥ gīkṣataṁ vajrabāhū asmāṁ indrāgni avataṁ gaçibhiḥ 1.109.7^{ab}
puraṁdarā gīkṣataṁ vajrahastāsmāṁ indrāgni avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havam jaritūr evayāmarut 5.87.8^{ab}
gantā no yajñam yajñīyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāiḥ sahasrūr upa gachatam 8.73.14^{ab}
mā no gavyebhir açvyāiḥ sahasrebhir ati khyatam 8.73.15^{ab}
eṣa divaṁ vi dhāvati tiro rajānsi dhārāy 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajānsy asprtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhita* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadraḥ ṣaktir yajamānāya sunvate 1.83.3

viṣved aha yajamānāya sunvate 1.92.3

rjūyate yajamānāya sunvate 10.100.3

suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānāya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnihḥ gūkreṇa ṣociṣā 8.56 (Val. 8).5

agnihḥ gūkreṇa ṣociṣā 1.45.4

agne gūkreṇa ṣociṣā 1.12.12; 8.44.14; 10.21.8

agnis tigmēna ṣociṣā 6.16.28

agne tigmēna ṣociṣā 10.87.23

vṛṣā gūkreṇa ṣociṣā 10.187.3.

Add to the above the *Uṣas pāda*:

uṣaḥ gūkreṇa ṣociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6^a, ojo dāsasya dambhaya : 10.22.8^a, vādhār dāsasya dambhaya]
[10.22.8^a, vādhār dāsasya dambhaya : 8.40.6^a, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitateness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ... akramuḥ. This is genuine imitativeness, not accident. But it does not amount to repetition. The same kind of imitativeness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in bhūtaṁ ca bhavyaṁ ca; or, pradīḥ dīḥ ca; or, indraḥ cāgniḥ ca; or, tanvā tanā ca. The cadence dāḥṣe martyāya occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated pādas, simply because it occupies most of the syllables of those pādas. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viḥvasya bhuvanasya rājā 3.46.2; 6.36.4
 tena viḥvasya bhuvanasya rājā 5.85.3
 somo viḥvasya bhuvanasya rājā 9.97.56
 asya viḥvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, viḥvasya bhuvanasya rājā. Similarly pādas ending in varuṇo mitro aryamā occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; pādas ending in mitrasya varuṇasya dhāma occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; pādas ending in viḥvāni vāryā occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., bhuvanāni viḥvā, or, suvānā indavah; or, sakhyā givāni; verbs with their settled dependencies, such as forms of the verb ṣru 'hear' governing havam 'call': ṣṇavad dhavam; ṣṇutā havam; ṣṇudhi havam; ṣṇudhi havam; ṣṇutā havam; ṣṇutā havam; fixed combinations of preposition and noun, such as upa dyavi, or, adhi śnavi, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: abhi vājam arṣa; arṣa pavitra ā; indo pari srava; pavasya dharaya; goradhi tvaci; madhumān r̥tāva; pavamāna ūrmiṇa, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuram āvitha, in 8.3.12^a, explains the similar cadence, yad dha codam āvitha, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3, 7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7, 8; 89.2; 117.5; maghavāno vayanī ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8, 12; 5.1.9; prathamajā rītāvā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasi viçvaçāmbhuvā 1.160.4; 6.70.6; dyāvaprthivī bhūritetāsā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jenyō vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasām aroci (açoci) 7.8.1; 10.2; rajaso vidharmāni 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahāḥ saubhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vānir anuṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritārāṇi yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvarena 1.164.17, 18, 43; marçayati dvayena 1.147.4, 5; 5.3.7; manave bādhitāya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnān ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the indiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. maghavadbhyaç ca mahyān ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāṛakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāṛakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāṛakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāṛakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāṛakhilya 1 as compared with Vāṛakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Val. 2; see under 8.49(Val. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā cāvah, is totally unfit in the *danastuti* 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as *Çakra* hymns; *çakra* seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāṛakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^b, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāṛakhilya in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in *uṣṣih* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Vāḷakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Vāḷakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Aṣvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *trīcas* are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ* . . . *akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo anūṣata* = *abhi brahmā anūṣata*. Similarly 9.29.1 opens with the words *prasya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya* . . . *akṣaran*. Again, 4.39.1 begins:

ācuna dadhikrān tam u nu ṣṭavāma
divas pṛthivyā uta carkirāma,
uchantir mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
viṣvā in mām uṣasaḥ sūdayantu.

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çaunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Vāḷakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, *Prol.* p. 217.

² See, *The Atharva-Veda*, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10: tañ giçtā suvr̥ktibhis tveṣaṃ satvānam ṛgmīyam,
uto nu cid ya oṣasā ṣuṣṇasyāṇḍāni bhedaṭi
jeṣat svarvatir apo nabhantām anyake same.

8.40.11: tañ giçtā svadhvaram satvāṃ satvānam ṛtviyam,
uto nu cid ya oḥata āṇḍa ṣuṣṇasya bhedaṭy
ajāḥ svarvatir apo nabhantām anyake same.

Oldenberg in the second part of his *RV. Noten*, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgni* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāḥ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *ūhas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vāḥkhyā* variation of single stanzas in the *AV.*, see e.g. *AV.* 3.1.1 and 3.2.1.

Imitative stanzas scattered through the *RV.*—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1: kasya nūnaṃ katamasyāmṛtānāṃ manāmahe cāru devānāṃ nāma,
ko no mahyā aditaye punar dāt pitarāṃ ca dṛṣṇyāṃ mātaraṃ ca.

10.64.1: kathamā devānāṃ katamasya yāmani sumantu nāma ṣṛṇvatām manāmahe,
ko mṛjāti katamo no mayas karat katama ūti abhy ā vavartī.

Similarly the following pair:

1.114.9: upa te stomān paṣupā ivākarāṃ rāsvā pitar marutāṃ sumnam asme,
bhadraḥ hi te sumatir mṛjāyattamāthā vayam ava ite vṛṇīmahe.

10.127.8: upa te gā ivākarāṃ vṛṇīṣva duhitar divaḥ,
rātri stomān na jigyuse.

¹ Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64.

² Cf. the author, *JAOS.* xxix. 295.

³ Cf. Weber, *Proc. Berlin Academy*, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4: 5.54.11	3.41.7: 7.31.4
1.114.2: 2.33.13	3.62.10: 5.82.1
1.143.8: 6.8.7	4.7.8: 4.8.4; 8.39.1
2.11.4, 5: 10.148.2	7.11.2: 10.70.3
2.18.7: 7.29.2	8.100.2: 10.83.7
3.19.2: 4.6.3	8.45.4, 5: 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Āyāvāgva* Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas: rebhatas; brahmāṇi: kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pṛtānā* in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prolog.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipada*-stanza; cf. Bergaigne, *J.A.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the *Açvins*, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of *Vasiṣṭh*id poets (see under 7.35.15), are both addressed to the *Viṣve Devāḥ* (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvapṛthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagati* metre conclude with two *triṣṭubhs* at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prolog.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *āpr*-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 the first at the *Marutvatīyaçāstra*; the second

at the *Niṣkevalya*.

² Cf. Oldenberg, *Prolog.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation $3.4.8-11 = 7.2.8-11$, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-sūktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *sūktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *apram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *apram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^a: 5.5.7^a).

A second class of ritual stanzas correspond to the *ṛtuprāśas* of the *crātura*-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*prañga-gāstra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍāga*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agniśiṣṭa*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāśa* AV. 20.20; and the *khilas*, *adhya* 7, in Scheffelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷa agne pacatas* in 3.28.2; *puroḷaṁ pacatyam* in 3.52.2; cf. Bergaigne, *JA.* xiii (1888), p. 20 ff.; Hillebrandt, *Ved. Myth.* i. 229; Oldenberg, *Rig-Veda Noten*, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).¹ The *āpiti*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in *JA.* xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the *Aṣvins* are liable to be stated in the same formulaic language anywhere in the *Aṣvin* hymns. Yet a special tie connects the two *Aṣvin* hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dairghatamaśa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivatrī*); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two *Ṛbhū* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnaṁ dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *rathaṁ ye cakruḥ suvṛtam nareṣṭhām*, and 4.36.2^a, *rathaṁ ye cakruḥ suvṛtam sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitara yuvānā*, and 4.35.5^a, *ṣaṣṭakṛta pitara yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^a, *ekam vicakra camasaṁ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

eakra camasañ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajaniya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmītrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, *tvām yaññeṣv ṛtvijam agne hotāram īlate*). The pāda 3.10.2^a, *gopā ṛtasya didhiḥ sve dame* is reproduced in 1.1.8^b, *gopām ṛtasya dīdivim*; 3.10.4^b, *agnir devebhir a gamat* is practically identical with 1.1.5^c, *devo devebhir a gamat*; 3.10.4^a, *sa ketur adhvārāṇām* is not very far in sense from 1.1.8^a, *rājantam adhvārāṇām*; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Ākuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kauṣīliyaśāstra* (Breslau, 1908), p. 28; Göttingische Gelehrte Anzeigen, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name; ² see Bloomfield, *JAO.*

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read *dhruvārkaṣam* for *dhruvadrakṣam* (MSS. also *dhruva iṣkam*), that is *dhruva + rkaṣam* (*dvandva*) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parigīṣṭas* of the Atharva-Veda, i, p. 315. The many Brhats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kavyaprakāṣa* 75; *Rājatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyān sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atīvat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jamadagnivat*, *vyāṣṭavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kāvya and the numerous Kāvīds are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the sāman is made upon the rk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checked in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

² See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

³ See the same Part and chapter.

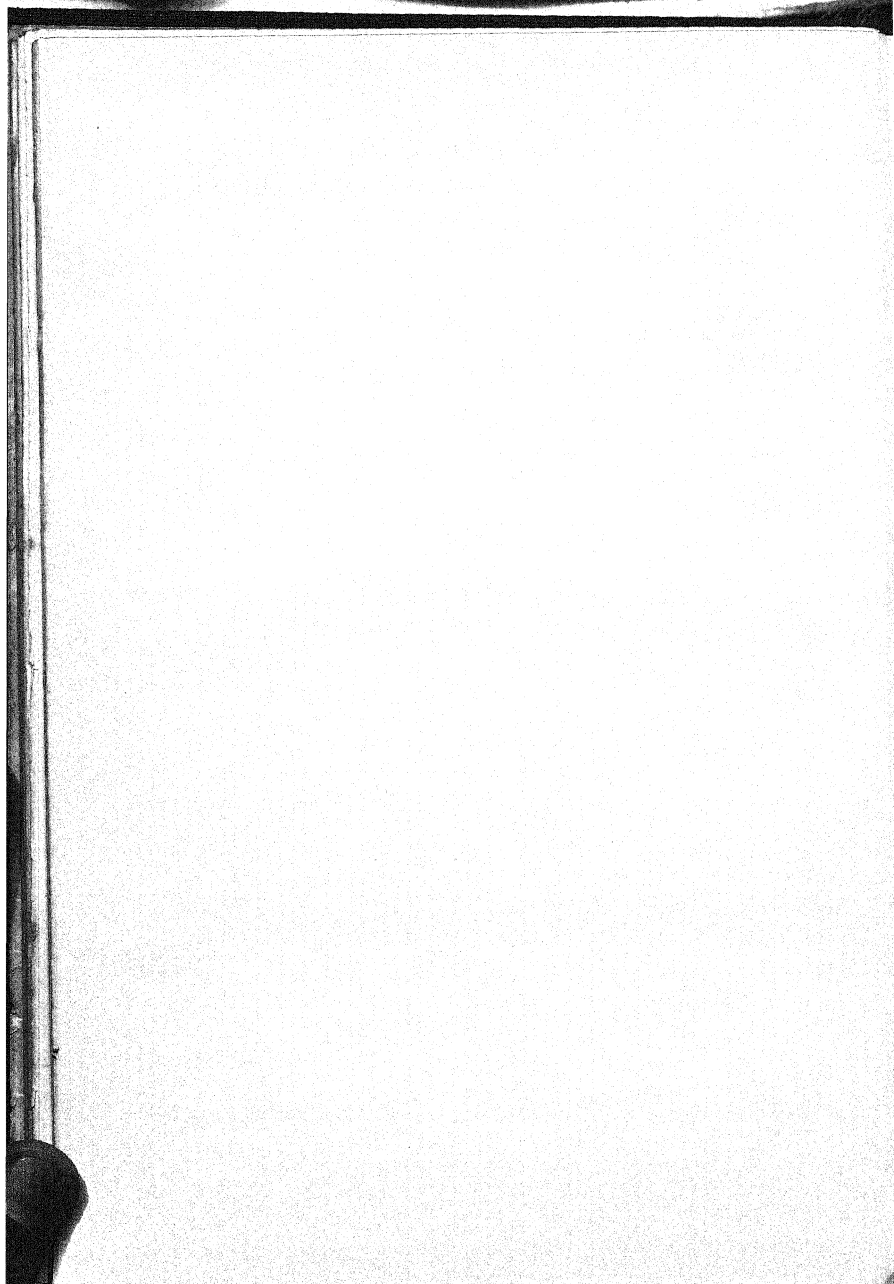
was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *uhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *brhantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *brhantam ṛṣvam ajaram suṣumnām*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the *uha* nature of *suṣumnām* in reference to Rudra's character (Rudra is *mīdhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *uha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cātur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam : Laghucāṇakyaṃ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pada at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yaḥamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.3.1.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa sarakveṣu bapsatah, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.



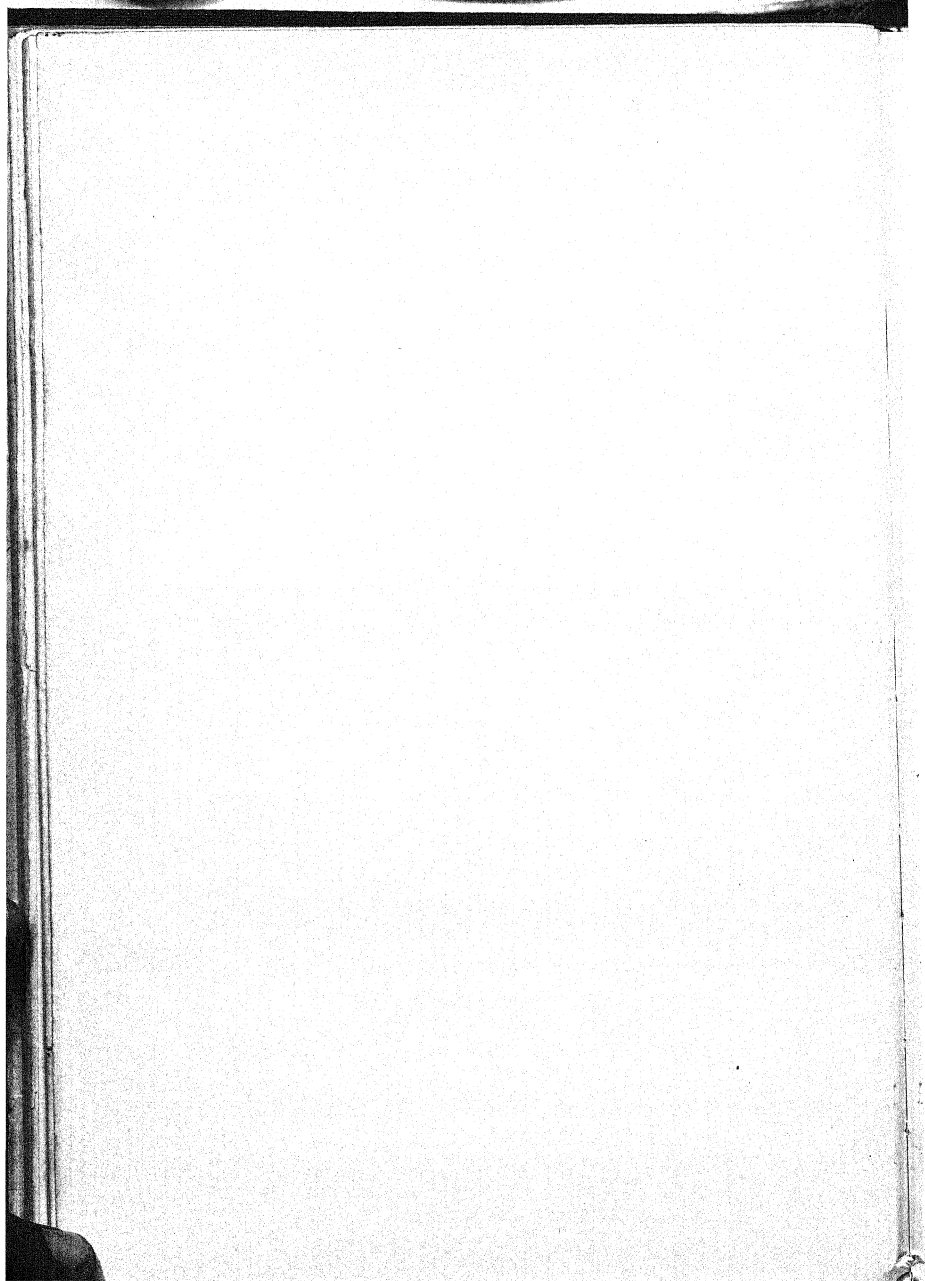
PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED



Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatih : 9.12.7^a, nityastotro vanaspatih.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g.:

1.3.10^b (Madhuchandas Vaiṣvāmītra; to Sarasvatī)
pāvakā naḥ sarasvatī vājebhir vājīnīvati,
yajñiṁ vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājīnīvati,
dhinām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§). Thus, e.g.:

1.15.1^b (Medhātithi Kāṇva; to Indra)
indra somaṁ piba ṛtunā tvā viṇantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Ṣrutakakṣa Āṅgīrasa, &c.; to Indra)
ā tvā viṇantv indavaḥ [samudram iva sindhavaḥ] § 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§), and with 'cf.' (compare) before the citation. Thus,

cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b: 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again: 1.97.1^a, 10-8^c, apa naḥ ṣoṣucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2° (Madhuchandas Vaiçvāmītra; to Agni)
agnīḥ pūrvēbhīr īṣibhir īdya nūtanāir utā,
sā devān éhā vakṣati.

4.8.2° (Vāmadeva Gāntama; to Agni)
sā hī vēdā vāsudhitīm mahān aróghanam divāḥ,
sā devān éhā vakṣati.

The metrical sequence of vāsudhitīm (never vāsū°) is indeed bad at 4.8.2; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmītra; to Agni)
āgne yām yajñām adhvarām viçvātāḥ paribhūr āsi,
sā id devēsu gachati.

1.97.6^b (Kutsa Āngirasa; to Agni or Agni Çuci)
tvām hi viçvatomukha viçvātāḥ paribhūr āsi,
[āpa naḥ çoçucad aghām.] 45° refrain, 1.97.1°, 1°-8°

Variations upon paribhū-phrases at 2.2.5 (with adhvaram) and at 5.13.6 (with devān).

[1.1.5°, devō devēbhīr ā gamat: 3.10.4^b, agnir devēbhīr ā gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8° (Madhuchandas Vaiçvāmītra; to Agni)
rājantam adhvarāṇām gopām ṛtasya dīdivim,
vārdhamānam svē dāme. 65° cf. 3.10.2°

1.27.1° (Çunaḥçepa Ājigarti, called Devarāta; to Agni)
āçvaḥ nā tvā vāravantaḥ vandādhyā agnīm nāmobhīḥ,
samrājantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)
 mähikerava utāye priyamedhā ahuṣata,
 rājantam adhvarāṇām agnīm cūkrēṇa gocīṣā. 1.45.4^b
 1.45.18^c (Sadhvaṇsa Kāṇva; to Aṅvins)
 ā vān viṇvābhīr utībhīh, priyamedhā ahuṣata, a: 7.24.4^a; b: 1.45.4^b
 rājantāv adhvarāṇām āvina yāmahutiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sá ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṅvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyaṇa: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā rāsya dīdhi (at 3.10.2; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiṇvāmītra; to Mitra and Varuṇa)
 mitrām huve pūtādakṣam varuṇam ca rīṇādasam,
 dhiyam ghṛtācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa) [7.63.5^c
 prāti vān sūra ūdite sūktāir, mitrām huve varuṇam pūtādakṣam,
 yāyor asuryam ākṣitam jyēṣṭham viṇvasya yāman ācītā jigatnū.
 5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)
 varuṇam vo rīṇādasam rā mitrām havāmahe,
 pāri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B II.

1.2.8^a (Madhuchandas Vaiṇvāmītra; to Mitra and Varuṇa)
 r̥tōna mitravaruṇāv r̥tāvṛdhāv r̥tāspr̥ṇā,
 krātum bhāntam āṇthe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)
 yuvām vāstrāpi pivasā vasāthe yuvōr āchidrā mātavo ha sārṅgāh,
 āvātīratam āntāni viṇva r̥tōna mitravaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of r̥tāvṛdhāv (which the Prātiśākhya expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks r̥tāvṛdhāv as what may very aptly be termed a 'metrical vox media', or word used *ἀπὸ κοινού* so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhiti marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitravaruṇā rāvydhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)

indrā yāhi tūtujaṇa ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ sōmasya yāhi pitāye sutāsya,
indra tvā yajñāḥ ksāmamāṇam ānaḥ dāçvāṁ asy adhvarāsya praketaḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

ōmāsaç carṣanidhrto viçve devāsa ā gata,
dāçvāṁso dāçvaḥ sutām.

2.41.13^a (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

viçve devāsaḥ ā gata çṛṇutā ma imān hāvam,]

édān̄ barhīr nī ṣīdata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ōmāsaḥ as ā ōmāsaḥ, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvakā naḥ sārāsvatī vājebhir vājīnivatī,
yajñām vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)

prā ṇo devī sārāsvatī vājebhir vājīnivatī

dhinām avitry āvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)

surūpakṛtṇūm ūtāye sudúghām iva godūhe,
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)

yāsyā tvām indra stōmegu cākāno vāje vājīn̄ chatakrato,

tām tvā vayām sudúghām iva godūho juhūmāsi çravasyāvaḥ.

The word godūh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godūhe in the proportion surūpakṛtṇūm : sudúghām = ūtāye : godūhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra; to Indra)

āthā te āntamanām vidyāma sumatinām,

mā no āti khyā ā gahi.

10.89.17^b (Renu Vaiçvāmītra; to Indra)

evā te vāyām indra bhuñjatinām vidyāma sumatinām nāvānām,

[vidyāma vāstor āvasā grānto] [vaiçvāmītrā utā ta indra nūnām.]

§§ c: 1.177.5°; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5° or 10.160.5°) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Vaiçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Renu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4°, yās te sākhibhya ā vāram: 9.45.2°, devān sākhibhya ā vāram]

1.4.6° (Madhuchandas Vaiçvāmītra; to Indra)

utā naḥ subhāgān arir vocēyur dasma kṣṭāyaḥ,

syāméd indrasya çārmaṇi.

8.47.5° (Trita Aptya; to Ādityas)

pāri ṇo vṛṇajann aghā durgāni rathyò yathā,

syāméd indrasya çārmaṇy ādityānām utāvāsy

[anehāso va utāyaḥ suutāyo va utāyaḥ.]

§§ refrain, 8.47.1^{ef}-18^{ef}

Arnold, VM, p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5°, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6°, by an author who was not staggered by its partial impertinence.

1.4.8° (Madhuchandas Vaiçvāmītra; to Indra)

asyā pitvā çatakrato ghanò vṛtrāṇām abhavaḥ,

prāvo vājeṣu vājinam.

1.176.5^d (Agastya; to Indra)

ūvo yāsya dvibārhaso 'rkēṣu sānuṣāg āsat,

ājīv indrasyendo prāvo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{eb+c} (Madhuchandas Vaiçvāmītra; to Indra)

yò rāyò 'vānir mahān supārāḥ sunvatāḥ sākḥā,

tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhatithi Kāṇva; to Indra)
yó rāyō 'vānir mahān supārāḥ sunvatāḥ sākḥā,
tām indram abhi gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra; to Indra)
yāsyā samsthé ná vṛpṇáte hāri samātsu çātravaḥ,
tāsmā indrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra; to Indra)
ā tv éta ní śdaténdram abhi prā gāyata,
sākḥāya stōmavāhasaḥ.

8.92.1^b (Crutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
pāntam ā vo āndhasa indram abhi prā gāyata,
viçvāsāhaṁ çatākṛatuṁ mánhiṣṭhaṁ çarṣanīnām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra; to Indra)
purūtāmaṁ purūṇām içānaṁ vāryāṇām,
indram sōme sácā sūté.

6.45.29^a (Çaṇyu Bārhaspatya; to Indra)
purūtāmaṁ purūṇām stōṭṭṇām vívāci,
vājebhir vājayatām.

1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta; to Savitar)
abhi tvā deva savitar içānaṁ vāryāṇām,
sādāvan bhagām imahe.

8.71.13^b (Suditi Āṅgīrasa, or Purumīdha Āṅgīrasa; to Agni)
agnir iṣān sakhyé dadatu na içe yó vāryāṇām,
agnirūn toké tānaye çāçvad imahe vāsuṁ sántaṁ tanupām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambartṣa; to Waters)
içānā vāryāṇām kṣāyantiç çarṣanīnām,
apó yūcāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva; to Indra)
r̥bhukṣāṇaṁ ná vārtava ukthēsu tugryāvīdham,
indram sōme sácā sūté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ purūṇām gives occasion: 'Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen (Grassmann); dem vollsten der vollen, or dem reichsten der reichen (Ludwig). Fischel, Ved. Stud. i. 36, renders 6.45.29^{ab} thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own páda; and if, as is natural, 1.5.2^a means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó vāryāṇām we have again a case of 'phrase-inflection', the nominative to içānaṁ vāryāṇām.

1.5.4^c: 1.4.10^c, tāsmā indrāya gāyata: 8.32.13^c, tām indram abhi gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)
sutapāvr̥ṇe sūtā imé cúcayo yanti vitāye,
sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa; to Indra)
pātr̥ṇvantaḥ sūtā imā uçānto yanti vitāye,
apām̐ jāgmīr̥ nicumpunāḥ.

1.137.2^b (Parucehepa Dāivodāsi; to Mitra and Varuṇa)
imā ā yātam̐ indavaḥ sómāso dādhyāçiraḥ sūtāso dādhyāçiraḥ,
utā vām̐ uşāso budhī [sākām̐ sūryasya raçmībhiḥ,
sūtō mitrāya vāruṇāya pitāye [cārur̥ r̥tāya pitāye.]

§ 1.47.7^d

§ 1.137.2^b

5.51.7^b (Svastyātreyā Atreya; to Viçve Devāḥ)
[sūtā indrāya vāyāve, sómāso dādhyāçiraḥ,
nimnām̐ nā yanti sīndhavo 'bhī prāyaḥ.

§ 5.51.7^a

7.32.4^b (Vasiṣṭha; to Indra)
imā indrāya sunvire sómāso dādhyāçiraḥ,
tām̐ ā mādāya vajrahasta pitāye hāribhyaṁ yāhy ōka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

[etē putā vipaçcitāḥ, sómāso dādhyāçiraḥ,
vipā vy ānaçur̥ dhīyaḥ.

§ 9.22.3^a

9.63.15^b (Nidhruvi Kāçyapa; to Soma Pavamāna)
sūtā indrāya vajriṇe sómāso dādhyāçiraḥ,
pavitram̐ āty aksaran.

9.101.12^b (Manu Sām̐varana; to Soma Pavamāna)

[etē putā vipaçcitāḥ, sómāso dādhyāçiraḥ,
sūryāso nā darçatāso jīgatnāvo dhruvā ghtē.

§ 9.22.3^a

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra; to Indra)
tvām̐ stōmā avivṛdhan tvām̐ ukthā çatakrato,
tvām̐ vardhantu no gīraḥ.

8.44.19^c (Virūpa Āṅgīrasa; to Agni)

[tvām̐ agne manīṣīnaḥ, tvām̐ hinvantī cīttibhiḥ,
tvām̐ vardhantu no gīraḥ.

§ 3.10.1^a

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām̐ of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, īçāno yavayā vadhām: 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divō vā rocanād ādhi: 1.49.1^b: 5.56.1^d; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiçvāmītra; to Indra)
 indro dirghāya cākṣasa ā sūryam rohayaḍ divī,
 vī gōbhir ādīm āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)
 amāsu pakvām āiraya ā sūryam rohayaḍ divī,
 gharman nā sūman tapatā suvṛktibhir juṣṭam girvanase bhāt.
 9.107.7^d (Sapta Rṣayah; to Pavamāna Soma)
 sōmo mīdhvān pavate gātuvittama īṣir vipro vicakṣanāh,
 tvam kavi abhavo devavītama ā sūryam rohayaḍ divī.
 10.156.4^c (Ketu Agneya; to Agni)
 āgne nākṣatram ajāram ā sūryam rohayaḍ divī,
 dādhaḥ jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 indra vājeṣu no 'va sahāsrāpradhaneṣu ca,
 ugrā ugrābhir ūtibhiḥ.

1.129.5^c (Parucechepa Dāivodāsi; to Indra)
 nī śū namātīmatīn kāyasya cit tejīṣṭhabhir arāṇibhir nōtibhir,
 ugrābhir ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiçvāmītra; to Indra)
 vīṣā yūthēva vānsagaḥ kṛṣṭir iyarty ōjaś,
 īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa; to Indra)
 yā ēka id vidāyate [vāsu mātāya dācūṣe,
 īcāno āpratiṣkuta indro aṅgā.

68 1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra; to Indra)
 yā ēkaḥ carṣaṇinām vāsunām irajyāti,
 indraḥ pāñca kṣitnām.

1.176.2^b (Agastya; to Indra)
 tāsmin ā veçayā giro yā ēkaḥ carṣaṇinām,
 ānu svadhā yām upyāte yavam nā cārṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ēkaḥ carṣaṇinām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indram vo viçvātas pári hávāmahe jānebhyah,
 asmákam astu kévalah.

1.13.10^c (Medhatithi Kāṇva; to Tvaṣṭar)
 ihá tvāṣṭāram agriyām viçvārūpam ūpa hvaye,
 asmákam astu kévalah.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Aprī-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayām çūrebhir āstṛbhir indra tvāyā yujā vayām,
 sāśahyāma pṛtanyatāḥ.

8.40.7^d (Nābhaka Kāṇva; to Indra and Agni)
 yád indragñi jānā imé vihváyante tánā girā,
 asmákebhīr nṛbhīr vayām sāśahyāma pṛtanyatō
 1 vanuyāma vanuṣyatō 1 nābhantām anyaké same,
 § e: 1.132.1^c; f: refrain, 8.39.1^f ff.
 9.61.29^c (Amahriya Āngirasa; to Soma Pavamāna)
 1 āsya te sakhyé vayām, tāvendo dyumnā uttamé,
 § 9.61.29^a
 sāśahyāma pṛtanyatāḥ.

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahān indrah parāç ca nū mahitvām astu vajrine,
 dyāur ná prathinā çāvah.

8.56(Val.8).1^c (Pṛsadhra Kāṇva; Dānastuti of Praskaṇva)
 1 prāti te dasyave yṛka rādho, adarçy āhrayam,
 dyāur ná prathinā çāvah. § ab: 8.55.1^c

‘Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.’ Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called āparitām (Sāyana: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, ‘a gift that brings no shame to the giver’ (Sāyana on 5.79.5: alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning ofülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapātamaḥ samudrā iva pīnvate,
 urvī āpo ná kākūdaḥ,—

evā hy āśya sūnftā virapci gōmatī mahi,
pakvā çākhā nā dāpūse.

8.12.5^b (Parvata Kāṇva ; to Indra)
imān juṣasva girvaṇaḥ samudrā iva pinvate,
Indra viçvābhir utibhir vavākṣitha.]

65 8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāh for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stōmah (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought' !) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the tṛea 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : Indra viçvābhir utibhiḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stōmēbhir viçvacarṣane : 5.14.6^b, stōmēbhir viçvacarṣanīm]

1.9.6^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātra codayēndra rāyē rābhasvataḥ,
tūvidyumna yāçasvataḥ.

3.16.6^d (Utkiḥ Kāṭya ; to Agni)
çagdhī vājasya subhaga prajāvatō 'gne bṛhatō adhvaré,
sām rāyā bhūyasa sṛja mayobhūnā tūvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (3+4). Sāyana, with cheerful confidence, says evaivīdhena dhane-nāsmān saṁsṛja saṁhoyaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kāṭya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvatāḥ. The sequence rāyā . . . yāçasvatāḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmē dhehi çrāvo bṛhād dyumnān sahasrasātātam,
Indra tā rathīnīr iṣaḥ.

1.44.2^d (Praskāṇva Kāṇva ; to Agni, Aṇvins, and Uṣas)
jūstō hī dutō āsi havyaavāhanō 'gne rathīr adhvarānām,] 66 1.44.2^b
sajūr aṇvibhyām uṣāsa suvīryam asmē dhehi çrāvo bṛhāt.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryo vipaçettō 'ti khyas tūyam ā gahi,
asmē dhehi çrāvo bṛhāt.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmē prthū çrāvo bṛhāt (catenary form). A verbal and metrical variation appears at 1.79.4, asmē dhehi jātavedo māhi çrāvāḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra; to Indra)

sutē-sute nyōkase bhādh bhātā ēd arih.

īndrāya gūṣām arcati.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra; Haristutīh)

hāriṁ hī yōnim abhī yē samāsvaran hinvānto hāri divyām yāthā sādah,
ā yām pṛṇānti hāribhir nā dhenāva īndrāya gūṣām hārivantam arcata.

10.133.1^b (Sudās Paijavana; to Indra)

prō śv āsmāi purorathām īndrāya gūṣām arcata,

abhīke cid u lokakṛt saṁgō samātsu vṛtrahā-

-smākam bodhi coditā

ḥnābhantām anyakēṣūṁ jyakā ūdhi dhānvasu.] 65^c refrain, 10.133.1^{ff} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra; to Indra)

ēhi stōmāṁ abhī svarābhī grṇihy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra; to Indra)

ukthām īndrāya gāṁsyam vārdhanam puruṇiṣṭdhe,

çakró yāthā sutēsu ṇo rārāpat sakhyēsu ca.

5.39.5^b (Atri Bhāuma; to Indra)

āsmā it kāvyaṁ vāca ukthām īndrāya gāṁsyam,

tāsmā u brāhmavāhase ḥgiro vardhanty ātrayo

giraḥ çumbhanty ātrayaḥ.]

66^c cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra; to Indra)

suvivṛtām sunirājam īndra tvādātām id yāçah,

gāvām āpa vrajāṁ vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra; to Indra)

girvapaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,

īndra tvādātām id yāçah.

8.64.1^b (Pragātha Kaṇva; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadvīṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçesaṁ prāptuṁ çakyam; and Ludwig likewise, 'leicht zugewinnen' (ist der ruhm); while Grassmann

has to render yāgaḥ by Schatz, which it does not mean. The adjectives fit gāvāḥ vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6^c stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6^c, instead of Indra tvādatām id yāgaḥ, we had āva brahmadvīṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of Indra tvādatām id yāgaḥ may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird dise herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)

nahī tvā ródasi ubhé ṛghāyāmāṇam invataḥ,

jé aḥ svārvatīr apāḥ sām gā asmābhyāḥ dhūnuhi.

1.176.1^c (Agastya; to Indra)

mātsi no vásyaiṣṭaya ṇdrām indo vīśā viça,

§ 1.176.1^b

ṛghāyāmāṇa invasi çatrum ānti ná vindasi.

8.40.10^c (Nābhāka Kāṇva; to Indra and Agni)

tām çīçtā supṛkṭibhis tveṣām sātvanām ṛgmīyam,

utó nū cid yá ójāsā çūṣṇasyāṇḍāni bhédati, jéçat svārvatīr apó, nābha-
ntām anyaké same.

refrain, 8.39.1^b ff.

8.40.11^c (The same)

tām çīçtā svadhvarām satyām sātvanām ṛvīyam,

utó nu cid ya ohata, āṇḍā çūṣṇasya bhédaty, ájāḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of ṛghāyāmāṇam in 1.176.1^c is to be rejected (*Études sur le Lexique*, s.v. áviçvaminva). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetical interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vālakṣhiya versifiers. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunīrjām had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the Kettle boils'. The relation of sunīrjām to vrajām has its analogy with that of sudūghāḥ to apāḥ. Oldenberg carries over Imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^a (Madhuchandas Vaiçvāmītra; to Indra)
vidmā hi tvā vṣāntamañ vājeṣu havanaçrūtam,
vṣāntamasya hūmaha ūtīm sahasrasātāmam.

5.35.3^b (Prabhūvasu Āṅgīrasa; to Indra)
ā té 'vo vārepyaṁ vṣāntamasya hūmahe,
vṣajūtir hi jajñīṣā abhūbhīr indra turvāpih.

1.11.1^a (Jetr Madhuchandasa; to Indra)
indrañ viçvā avivṛdhan samudrāvyaçasam girāḥ,
rathītamañ rathīnām vājānañ sātpatim pātīm.

8.45.7^a (Triçoka Kāṇva; to Indra)
yād ājīm yāty ājīkṛd indrañ svaçvayūr ūpa,
rathītamo rathīnām.

For samudrāvyaçasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^a the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Madhuchandasa; to Indra)
sakhyé ta indra vājīno mā bhema çavasas pate,
tvām abhi prā pṇunumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ; to Agni)
agnīr dadāti sātpatim sasāha yó yudhā nṛbhīh,
agnīr ātayaṁ raghuçyādañ jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramiṣmogrāsa sakhyé tāva.

1.11.8^{a+b} (Jetr Madhuchandasa; to Indra)
indram içānam ójasābhī stómā anūṣata,
sahāsrañ yāsya rātāya utā vā sānti bhūyasth.

8.76.1^b (Kurusuti Kāṇva; to Indra)
imām nū māyīnam huva indram içānam ójasā,
marūtantañ ná vṛñjāse.

6.60.7^b (Bharadvāja; to Indra and Agni)
indrāgni yuvām imē 'bhī stómā anūṣata,
pībatañ çambhuva sūtām.

Of. abhi stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stómāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Of. with 1.11.8^a, indra içāna ójasā 8.40.5^a; éka içāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^a; and, agnīr içāna ójasā TB. 1.5.5.2^a.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīṁ dūtām vṛṇīmahe : 1.36.3^a, prā tvā dūtām vṛṇīmahe : 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīṁ dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahás te sató ví caranty arcāyo divi spr̥ṇanti bhānávaḥ.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasaṁ sám hí tvā víça indháte,
sá á vaha puruhūta prācetasó 'gne devāṁ ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yájiṣṭham tvā vavṛmahe devāṁ devatrā hótāraṁ ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāraṁ ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubha stanza (kakubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

ágne devāṁ ihá vaha jajñānó vṛktābarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá naḥ pāvaka dīdivó, 'gne devāṁ ihá vaha,
ūpa yajñám haviç ca naḥ.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

ágne devāṁ ihá vaha sādāya yóniṣu triṣú,
pári bhūṣa píba ṛtūnā.

Cf. the similar pāda tūbhīr devāṁ ihá vaha, 1.14.12^a.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tān uçató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhīsi.

1.74.7^c (Gotama Rahugana; to Agni)

ná yór upabdhīr áçvyah çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5° (Vasūyava Atreyaḥ ; to Agni)
 1yājamānāya sunvatā, āgne suvīryaṁ vaha,
 devāir ā satsi barhiṣi. 5.26.5°

8.44.14° (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām āgne cūkrēṇa ṣociṣā,
 devāir ā satsi barhiṣi. 8.44.14°

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavir grhāpatir yūvā,
 havyavād juhvāsyaḥ.

7.15.2° (Vasiṣṭha Maitravaruni ; to Agni)
 1yāḥ pāñca carṣapīr abhī, niṣasāda dāme-dame,
 kavir grhāpatir yūvā. 7.15.2°

8.102.1° (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne bhīd vāyo dādhasi deva dāṣiṣe,
 kavir grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvanāṁ viṣpātīm kavim, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavim agnīm ūpa stuhī: 1.13.6.6^a, indram agnīm, &c.]

[1.12.7^b, satyadharmāṇam adhvarē: 5.51.2^b, satyadharmāṇo adhvarām.]

1.12.9° (Medhātithi Kāṇva ; to Agni)
 yō agnīm devāvitaye haviṣmān āvivasati,
 tasmāi pāvaka mṛṇaya.

8.44.28° (Virūpa Āṅgīrasa ; to Agni)
 1yām agne tvē āpi, jaritā bhūtu santya,
 tasmāi pāvaka mṛṇaya. 8.44.28°

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivō āgne devān ihā vaha,
 ūpa yajñāṁ haviṣ ca naḥ. 1.12.10^a

3.10.8° (Viśvāmitra Gāthina ; to Agni)
 sā naḥ pāvaka dīdhi dyumād asme suvīryam,
 bhāvā stotrbhyo āntamaḥ svastāye.

For 3.10.8° cf. 3.13.7°, dyumād agne suvīryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhatithi Kāṇva; to Agni)
 sá na stávāna ā bhara gāyatrēṇa nāvīyasā,
 rayīm virāvatīm īsam.

8.24.3^a (Viṣvamanas Vaiyaṇṣa; to Indra)
 sá na stávāna ā bhara rayīm citrāgravastamam,
 nireké cid yó harivo vásur dadīh.
 9.40.5^a (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 sá naḥ punāná ā bhara rayīm stotrē suvīryam,
 jaritūr vardhaya girāh.
 9.61.6^{a+b} (Amahiyu Āṅgīrasa; to Soma Pavamāna)
 sá naḥ punāná ā bhara rayīm virāvatīm īsam,
 īcānaḥ soma viṇvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa nāvīyasā is parenthetical. The question, point blank, is this: Is not the sequence ā bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's Glossary to the Rīg-Veda, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná ā bhara, 9.19.1^c; stutā stávāna ā bhara, 5.10.7^b; and āgne virāvatīm īsam, 8.43.15^c.

1.12.12^{a+c} (Medhatithi Kāṇva; to Agni)
 āgne cūkrēṇa cociṣā viṇvābhīr devāhūtibhīh,
 imām stōmāṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa; to Agni)
 sá no mitramahas tvām āgne cūkrēṇa cociṣā,
 1. devāir ā satsi barhīsi.
 10.21.8^a (Vimada Āindra; to Agni)
 āgne cūkrēṇa cociṣorū prathayase bṛhāt,
 abhikrāndan vṛṣayase ví vo mādē gārgham dadhāsi jāmiṣu vívaksase.
 8.43.16^c (Virūpa Āṅgīrasa; to Agni)
 āgne bhrātāḥ sáhaskṛta rōhidaṇva cūcivrata,
 imām stōmāṁ juṣasva me.

§ 1.12.4^c

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viṇvābhīr devāhūtibhīh of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anaeclothie senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xli. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viṇvābhīr devāhūtibhīh, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm gukréna gocīṣā, 1.45.4; agnīḥ gukréna gocīṣā, 8.56 (Vā. 8).5; āgne tigmnéna gocīṣā, 10.87.23; agnis tigmnéna gocīṣā, 6.16.28; vīṣā gukréna gocīṣā, 10.187.3; ūṣāḥ gukréna gocīṣā, 1.48.14: 4.52.7. Cf. also the bahuvrhis gukrāgocīḥ and tigmnāgocīḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantaṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^a

1.142.2^b (Dirghatamas Ācathya; to Tanūnapāt)
ghṛtāvantaṁ ūpa māsi mādhumantaṁ tanūnapāt,
yajñāṁ viprasya māvataḥ, caçamānāsya dāçuṣāḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^a, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hótā mánurhitāḥ: 1.14.11^a; 6.16.9^a, tvām hótā mánurhitāḥ;
8.34.8^a, ā tvā hótā mánurhitāḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhiṣ [Āpra])
str̥ṇitā barhír ānuṣák ghṛtāpṛsthaṁ manīṣiṇaḥ,
yātṛmīṭṭasya cākṣaṇam.

3.41.2^b (Viçvāmītra; to Indra)
sattó hótā na r̥tviyas tistiré barhír ānuṣák,
áyujan prātár ádayaḥ.

8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agnīm indhaté str̥ṇánti barhír ānuṣák,
yēṣām índro yúvā sákha.]

cf. refrain, 8.45.1^c—3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārāḥ [Āpra])
vī çrayantām r̥tāvīdho dvāro devír asaçcātāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Ācathya; to the same)
vī çrayantām r̥tāvīdhaḥ prayái devébhyo mahīḥ,
pavakāṣaḥ puruṣp̥tho dvāro devír asaçcātāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaçcātāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxi, 473.

1.13.7^{a+c} (Medhātithi Kāṇva; to Uṣāsanaktā [Āpra])
 náктошāsā supēcasāsmīn yajñā ūpa hvaye,
 idām no barhīr āsāde.

1.142.7^b (Dīrghatamas Āncathya; to the same)

ā bhāndamāne ūpake náктошāsā supēcasā,

ṛyahvī r̥tasya mātārā sīdatām barhīr ā sumāt.]

§ 1.142.7^{cd}

8.65.6^c (Pragātha Kāṇva; to Indra)

sutāvantas tvā vayām prāyasvanto havāmahe,]

§ 5.20.3^d

idām no barhīr āsāde.

10.188.1^c (Cyena Āgneya; to Agni Jātavedas)

prā nunām jātāvedasam ācvarā hinota vājīnam,

idām no barhīr āsāde.

1.13.8^{bc} (Medhātithi Kāṇva; to Daivyāu Hotārū Pracetasū [Āpra])

tā sujihvā ūpa hvaye hōtārā dāivyā kavī,

yajñām no yakṣatām imām.

1.142.8^{bc} (Dīrghatamas Āncathya; to the same)

mandrājihvā jugurvāṇi hōtārā dāivyā kavī,

yajñām no yakṣatām imām sīdhrām adyā divispṛṣam.]

§ 1.142.8^d

1.188.7^{bc} (Agastya; to the same)

prathamā hī suvācasā hōtārā dāivyā kavī,

yajñām no yakṣatām imām.

Of. the vaguely related pāda 2.41.20^a, yajñām devēṣu yachatām, preceded (cf. 1.142.8^d) by sīdhrām adyā divispṛṣam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuṣruta Ātreya; to the same)

ilā sārāsvatī mahī tisrō devīr mayobhūvaḥ,

barhīḥ sīdantv asrīdhaḥ.

1.13.10^c: 1.7.10^c, asmākam astu kēvalaḥ.

1.14.1^b (Medhātithi Kāṇva; to Viṣve Devaḥ, here Agni)

āibhir agne dūvo gūro viṣvebhiḥ sōmapītaye,

devēbhir yahi yākṣi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)

vayām hī tvā bāndhumantam abandhāvo viprasa indra yemimā,

yā te dhāmāni vṛṣabha tēbhir ā gahi viṣvebhiḥ sōmapītaye.

It is tempting to see in ā . . . viṣvebhiḥ sōmapītaye devēbhir yahi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand viṣvebhiḥ seems to mark the use of the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭaṇ nāma yajñīyaṇ (KS. nāmānādhṛṣyaṇ; MS. dhāmānādhṛṣyaṇ) tena tvādadhe (see my Vedic Concordance); or puruṣṭasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣṭasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tēbhīr ā yahi viṣvebhīḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4^c is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ)
indravāyū bṛhaspātīm mitrāgnīm pūṣāṇām bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
indravāyū bṛhaspātīm suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānaḥ sāṁgatyaṁ sumāni āsat.
6.16.24^b (Bharadvāja; to Agni)
tā rājāna cūcivratādityān mārutaṁ gaṇām,
vāso yāksīhā rōdasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427* (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6^c with 6.16.44^c, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Agni)
īlate tvām avasyāvaḥ kāvāso vṛktābarhiṣaḥ,
haviṣmanto aramṅkṛtaḥ.

8.5.17^b (Brahmatithi Kāṇva; to Aṇvins)
jānāso vṛktābarhiṣo, haviṣmanto aramṅkṛtaḥ, 3.59.9^b
yuvān havante aṇvīnā. 1.47.4^d

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Agni)
ghṛtāprsthā manoyūjo yé tvā váhanti váhnayaḥ,
ā devān sōmapīṭaye.

6.16.44^c (Bharadvāja; to Agni)
āchā no yāhy ā vahā, bhi prāyānsi vitāye, 1.135.4^b
ā devān sōmapīṭaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
tvām hótā mánurhító 'gne yajñesu sídasi,
sémám no adhvarám yaja.

6.16.9^a (Bharadvāja; to Agni)
tvām hótā mánurhito vāhnir āsā viduṣṭaraḥ,
āgne yāksi divó vícaḥ.
1.26.1^c (Çunaḥpepa Ājigarti, alias Devarāta; to Agni)
vāsīsvā hi miyedhya vāstrāny urjām pate,
sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^a.

1.14.12^a (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
yukṣvā hy āruṣi rāthe harito deva rohitaḥ,
[tābhīr devān ihā vaha,]

cf. 1.12.3^a

5.56.6^a (Çyāvaḥva Ātreya; to Maruts)
yuṅgdhvām hy āruṣi rāthe yuṅgdhvām rāthesu rohitaḥ,
[yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave,]

cf. 1.13.4.3^b

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot: the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hārī are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hārī. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is brhātī; ¹ no other such rhyme occurs in the hymn; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.13.4.3:

vāyūr yuṅkte rohitaḥ vāyūr aruṇā vāyú rāthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave, &c.

The case is exceptionally clear; three criteria combine to stamp 5.56.6 as an epigonal stanza: its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva; to Indra)
indra sómam píba ṛtúnā tvā viçantv indavaḥ,
matsarāśas tādokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
ā tvā viçantv indavaḥ [samudrām iva sindhavaḥ,]
ná tvām indrāti ricyate.

cf. 8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pibata rtūnā potrād yajñān punitana,
 yūyām hi śthā sudānavaḥ.

6.51.15^a (Rjicvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)
 yūyām hi śthā sudānava indrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva; to Maruts)
 yūyām hi śthā sudānava rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso mādē.

8.83.9^a (Kusidin Kāṇva; to Viṣve Devāḥ, here Maruts)
 yūyām hi śthā sudānava indrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agniṣṭoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV. 11.9.24*, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hi śthā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣtar)
 abhi yajñān gr̥ṇhi no gnāvo nēṣṭaḥ pība rtūnā,
 tvām hi ratnadhā āsi.

7.16.6^b (Vasiṣṭha Maitravaruni; to Agni)
 kṛdhi rātanaḥ yājamānāya sukrato tvām hi ratnadhā āsi,
 ā na rtē ḡḡhi viṣvam ṛtvijām suḡaṇso yāc ca dākṣate.

1.15.4^a: 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvarā,
 yajñēḡu devām īlate.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsyā draviṇodāḥ sānarasya prā yaṇsat,
 draviṇodā virāvatīm īṣaṇ no draviṇodā rāsate dirghām āyuh.

5.21.3^d (Sasa Ātreya; to Agni)
 tvām viṣe sajōsaso devāso dūtām akrata,
 saparyāntas tvā kave yajñēṣu devām īlate.
 6.16.7^c (Bharadvāja to Agni)
 tvām agne svādhyō mārtaṣo devāvitaye,
 yajñēṣu devām īlate.

cf. 5.21.3^bcf. 6.16.7^a

The pāda, yajñēṣu devām īlate, in 1.15.7, requires a second accusative, as in 5.21.3; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a dravinodā to dravinodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes dravinodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to dravinodām, but his rendering does not land him very far from such emendation: 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anfehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains dravinodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227: 'Dravinodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that dravinodām once stood in 1.15.7^a, where now stands dravinodā, and that it was simply infected by the nominative dravinodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifier borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to dravinodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva; to Dravinodāḥ)
 dravinodāḥ pipṣati juhōta prā ca tiṣṭhata,
 neṣṭrād ṛtūbhīr iṣyata.

10.14.14^b (Yama Vāivasvata; to Yama)
 yamāya ghr̥tāvad dhavīr juhōta prā ca tiṣṭhata,
 sā no devēṣv ā yamad dirghām āyuh prā jīvāse,

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789: 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣtram mit den Rtu's; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva; to Indra)
 indraṁ prātār havāmaha indraṁ prayaty ādhvaré,
 indraṁ sōmasya pitāye.

8.3.5^b (Medhyatithi Kāṇva; to Indra)
 indraṁ id devātātaya indraṁ prayaty ādhvaré,
 indraṁ samiké vanīno havāmaha indraṁ dhānasya sātāye.
 3.42.4^a (Viṣvāmītra; to Indra)
 indraṁ sōmasya pitāye stōmāir ihā havāmahe,
 ukthēbhiḥ kuvīd āgāmat.

- 8.17.15^d (Irimbīṭhi Kāṇva; to Indra)
 pṛdakusānur yajató gavēṣaṇa ékaḥ sānn abhi bhūyasah,
 bhūrpim ācvaṇṇ nayaṭ tujā puró grbhéndraṇ sómasya pītāye.
 8.92.5^b (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 tām v abhi prācat,éndraṇ sómasya pītāye, cf. 8.15.1^a
 tād id dhy āsya vārdhanam.
 8.97.11^b (Rebha Kācya; to Indra)
 sám m rebhāso asvarann índraṇ sómasya pītāye,
 svārpātīm yād m vṛdhé dhṛtāvrató hy ójasā sám utībhih.
 9.12.2^o (Asita Kācya, or Devala Kācya; to Soma Pavamāna)
 abhi viprā antṣata gāvo vatsāṇ nā mātaraḥ,
 índraṇ sómasya pītāye.

Of agnīm prayaty ādhivare and the like under 5.28.6^b, índraḥ sómasya pītāye under 1.55.2^o; índra sómasya pītāye, 8.65.3^o; and āsyā sómasya pītāye under 1.22.1^o.—Hymn 1.16 shares two pādas with 3.42; see next item.

- 1.16.4^a (Medhātithi Kāṇva; to Indra)
 úpa naḥ sutám ā gahi hárībhir índra keçíbhih,
 suté hí tvā hāvāmāhe.

- 3.42.1^a (Viçvāmītra; to Indra)
 úpa naḥ sutám ā gahi sómam índra gāvāçiram,
 harībhyāṇ yās te asmayūh.
 5.71.3^a (Bahuvṛkta Atreya; to Mitra and Varuṇa)
 úpa naḥ sutám ā gataṁ vāruṇa mītra dāçúṣah,
 āsyā sómasya pītāye. cf. 5.71.3^b
cf. 1.22.1^o

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

- [1.16.5^a, sémām na stómam ā gahi: 8.66.8^o, sémām na stómam jujuṣāná ā gahi.]

- 1.16.5^b (Medhātithi Kāṇva; to Indra)
 sémām na stómam ā gahy, úpedām sávanam sutám, cf. 1.16.5^a
 gāuró ná tṛṣṭāḥ piba.

- 1.21.4^b (Medhātithi Kāṇva; to Indra and Agni)
 ugrā sánta havāmāha úpedām sávanam sutám,
 indrágni éhá gachatām.
 6.60.9^b (Bharadvāja; to Indra and Agni)
 tábhīr ā gachataṁ narópedām sávanam sutám,
 indrágni sómapitaye. cf. 6.60.9^o

In 1.21 pāda 3^b also = 6.60.14^a, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8^a.

- [1.16.8^a, imé sómāsa índavaḥ: 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8^c (Medhātithi Kāvya; to Indra)

viçvam it sávanam sūtām indro mādāya gachati,
vṛtrahā sómapiṭaye.

8.93.20^c (Sukakṣa Āṅgīrasa; to Indra)

kāśya vṛṣā sūtē sācā niyūtvan vṛṣabhō rapat,
vṛtrahā sómapiṭaye.

[1.16.9^a, sémām naḥ kāmam ā prṇa: 8.64.6^c, asmākaṁ kāmam ā prṇa.]

1.17.1^c (Medhātithi Kāvya; to Indra and Varuṇa)

indrāvaruṇayor ahām samrājor āva ā vṛṇe,
tā no mṛlāta idṛḡe.

4.57.1^d (Vamadeva; to Kṣetrapati)

kṣétrasya pátinā vayām hiténeva jayāmasi,
gām āçvam pošayitnv ā sā no mṛlātidṛḡe.

6.60.5^c (Bharadvāja; to Indra and Agni)

ugrā vighaninā mṛdha indrāgnī havāmahe,
tā no mṛlāta idṛḡe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnūā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam.

[1.17.2^b, hávam viprasya māvataḥ: 1.142.2^c, yajñām viprasya, &c.]

1.17.2^c (Medhātithi Kāvya; to Indra and Agni)

gántārā hí sthó 'vase ḥávam viprasya māvataḥ,
dhartārā carṣaṇinām.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya; to Mitra and Varuṇa)

ā yád yónim hiraṇyāyaṁ, várūna mitra sádathah,
dhartārā carṣaṇinām yantām sumnām riçādasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāvya; to Brahmanaspati)

yó revān yó amivahā vasuvit puṣṭivārdhanah,
sā naḥ śiṣaktu yās turāḥ.

1.91.12^b (Gotama Rāhugaṇa; to Soma)

gayasphāno amivahā vasuvit puṣṭivārdhanah,
sumitrah soma no bhava.

1.18.3^b (Medhātithi Kāvya; to Brahmanaspati)

mā naḥ çāno áraruṣo dhūrtilḥ prápañ mártasya,
rákṣa ṇo brahmaṇas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā kāsya no áraruṣo dhūrtīḥ prāṇaḥ mártasya,
[indrāgni čarma yachatam.]

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártam: 4.37.6^b, yuyám indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)
sādasas pátim ádbhutaḥ priyám indrasya kām̐yam,
sanīm medhām ayāṣiṣam.

9.98.6 (Ambariṣa Vārṣagira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
dvīr yām pāñca svāyaçasaḥ svāsāro ádrisaṁhataḥ,
priyám indrasya kām̐yam prasnāpāyanty ūrmiṇam.
9.100.1^b (Rebhasūnū Kaçyapāu ; to Pavamāna Soma)
abhī navante adrūhaḥ priyám indrasya kām̐yam,
vatsān ná pūrva āyuni jātām rihanti mātaraḥ.

In RV. 1.21.5 Indrāgni are called sādaspāti; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyā medhāyāgne medhāvināḥ kuru. Sāyana suggests Soma (cf. also Bergaigne, i. 305, note; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marúdbhir agna ā gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)
yé mahó rájaso vidūr víçve devāso adrūhaḥ,
[marúdbhir agna ā gahi.]

☞ refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
asyā vraté sajōṣaso víçve devāso adrūhaḥ,
spārḥā bhavanti rāntayo juṣānta yāt.

For pāda b cf. 2.1.14; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)
abhī tvā pūrvāpītaye sr̥jāmi somyām mādhu,
[marúdbhir agna ā gahi.]

☞ refrain, 1.19.1^c—9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra)
abhī tvā pūrvāpītaya indra stōmēbhir āyāvaḥ,
[samictnāsa r̥bhāvaḥ sām asvaran, rudrā gṛṇanta pūrvyam.]

☞ 8.3.7^c.

1.20.5^a (Medhatithi Kāṇva ; to R̥bhus)
sām vo mādāso agmatēndreṇa ca marútvaṭa,
adityēbhiç ca rájabhiḥ.

4.34.2^c (Vamadeva ; to Ṛbhus)
vidāṁso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,
sām vo mādā āgmata sām pūramādhīḥ suvīram asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhatithi Kāṇva ; to Indra and Agni)
tā mitrāsya prāçastaya indrāgni tā havāmahe,
somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)
yā pftanasu duṣṭārā yā vājeṣu çravāyā,
yā pāñca çarṣaṇīr abh indrāgni tā havāmahe. cf. 7.15.2^a
6.60.14^d (Bharadvāja ; to Indra and Agni)
ā no gāvyebbhir āçvyāir vasavyāir ūpa gachataṃ, 6.60.14^{ab}
sākhayau devāu sakhyāya çambhūvendrāgni tā havāmahe.
4.49.3^c (Vamadeva ; to Indra and Bṛhaspati)
ā na indrabṛhaspati ṛghām indraç ca gachataṃ, 1.135.7^c
somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgni havāmahe, under 5.86.4^b, and āçvinā tā havāmahe, 1.22.2^c.

1.21.4^b : 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgni rākṣa ubjatam : 7.104.1^a, indrāsomā tāpatam rākṣa ubjatam.]

1.21.6^c (Medhatithi Kāṇva ; to Indra and Agni)
tēna satyēna jāgrtam ādhi pracetūne padē,
indrāgni çārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)
mā kāsya no āraruṣo dhūrtiḥ prāpaṇ mārtasya, 1.118.3^b
indrāgni çārma yachatam.

1.22.1^{b+c} (Medhatithi Kāṇva ; to Açvins)
prātaryūjā vī bodhayāçvināv éhā gachatām,
asýā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Açvins)
āçvināv éhā gachatām nāsatyā mā vī venatam, 5.75.7^b
tirāç cid aryayā pári vartir yātam adābhya mādhvi máma çrutam hāvam, refrain, 5.75.1^{c-9^c}
5.78.1^a (Saptavadhri Ātreya ; to Açvins)
āçvināv éhā gachatām nāsatyā mā vī venatam, 5.75.7^b
hañsāv iva patatam ā sutām ūpa, refrain, 5.78.1^{c-3^c}

- 1.23.2^a (Medhātithi Kāṇva; to Indra and Vāyu)
 1ubhā devā divispṛcē, 1ndravāyū havāmahe,
 asyā sōmasya pītāye. § 1.22.2^b
- 4.49.5^a (Vāmadeva; to Indra and Brhaspati);
 1ndrābḥaspātī vayām sūtē gṛbhīr havāmahe,
 asyā sōmasya pītāye.
- 5.71.3^a (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)
 1ūpa naḥ sūtām ā gataṁ, 1varuṇa mītra dācūṣaḥ, § a: 1.16.4^a; b: 5.71.3^b
 asyā sōmasya pītāye.
- 6.59.10^d (Bharadvāja; to Indra and Agni)
 1ndrāgni ukthavāhasā, 1stōmebhir havanaçrutā,
 viçvābhīr gṛbhīr ā gataṁ asyā sōmasya pītāye. § 6.59.10^b
- 8.76.6^c (Kurusuti Kāṇva; to Indra)
 1ndram pratnēna mānmanā, 1marūtvanṭāṁ havāmahe,
 asyā sōmasya pītāye. § 1.23.7^a

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhrvāḥ sōmasya pītāye, 8.85.5^a; and 1ndrāḥ sōmasya pītāye under 1.16.3^a.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2^b (Medhātithi Kāṇva; to Aṇvins)
 yā surāthā rathītamobhā devā divispṛcā,
 aṇvīnā tā havāmahe.

- 1.23.2^a (Medhātithi Kāṇva; to Indra and Vāyu)
 1ubhā devā divispṛcēndravāyū havāmahe,
 1asyā sōmasya pītāye, § 1.22.1^c

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2^b the pāda 1ndrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, tāya yajñāṁ mimikṣatam: 1.47.4^b, mādhrvā yajñāṁ, &c.]

1.22.8^a (Medhātithi Kāṇva; to Savitar)
 sākḥāya ā nī ṣīdata savitā stōmyo nū naḥ,
 dātā rādḥāṁsi çumbhati.

- 9.104.1^a (Parvata Kāṇva, or others; to Pavamāna Soma)
 sākḥāya ā nī ṣīdata punānāya prā gayāta,
 çīçmā nā yajñāṁ pāri bhūṣata çriyē.

1.22.18^a (Medhātithi Kāṇva; to Viṣṇu)
 trīṇi padā vi cakrame viṣṇur gopā ādabhyah,
 āto dhārmaṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
yadā te viṣṇur ōjasā trīṇi padā vicakramé,
īd it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3°, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
tād viprāso vipanyāvo jāgrvāṇsaḥ sām indhate,
viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
tām tvā viprā vipanyāvo jāgrvāṇsaḥ sām indhate,
havyavāḥam āmartyaṁ sahovīdham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9: 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic: the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20; 1.154.5; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
tivrāḥ sómāsa ā gahy ācīrvantaḥ sūtā ime,
vāyo tām prāsthitaṁ piba.

8.82.2^a (Kusādin Kāṇva ; to Indra)
tivrāḥ sómāsa ā gahi sūtāso mādayiṣṇāvah,
pībā dadhīg yāthociṣé.

1.23.2^a: 1.22.2^b, ubhā devā diviṣpṛcā.

1.23.2^c: 1.22.1^c; 4.49.5^c; 5.71.3^c; 6.59.10^d: 8.76.6^c; 8.94.10^c, 11^c, 12^c; asyā sómasya pitāye.

[1.23.6^c, kárataṁ naḥ surādhasaḥ: 3.53.13^c, kárad in naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
marútventaṁ havāmaha indram ā sómapitāye,
sajūr gaṇéna tṛṃpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
indram pratnéna mánmanā marútventaṁ havāmaha,
asyā sómasya pitāye.]

☞ 1.22.1^c

1.23.8 (Medhatithi Kāvya; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévasaḥ pūṣarātayaḥ,
 viçve māma gr̥tā hāvam.

See Bergaigne, ii. 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to cūṣarātayaḥ is intrinsically unnecessary.

1.23.9° (Medhatithi Kāvya; to Indra Marutvant)

hatā vṛtrān sudanava indreṇa sāhasā yujā,
 mā no duḥcāṇsa iṣata.

2.23.10° (Gr̥tsamada; to Bṛhaspati)
 tvāyā vayām uttamām dhimahe vāyo bṛhaspate pāpriṇā sāsniṇā yujā,
 mā no duḥcāṇso abhidipsūr iṣata prā sucāṇsa matibhis tarisimahi.
 7.94.7° (Vasiṣṭha; to Indra and Agni)
 indrāgni āvasā gatam asmābhyam carṣanīsaḥ,
 mā no duḥcāṇsa iṣata. 5.35.1°
 10.25.7^d (Vimada Aindra, or others; to Soma)
 tvām naḥ soma viçvato, gopā ādabhyo bhava,
 sēdha rājann āpa sridho vi vo māde mā no duḥcāṇsa iṣatā vivakṣase. 1.91.8^a

Cf. rāksa mākir no aghācāṇsa iṣata, under 6.71.3, and mā na (and, va) stonā iṣata māghā-
 cāṇsaḥ, under 2.42.3.—The pāda 10.25.7^d with its tetrasyllabic refrain (vivakṣase) is certainly
 secondary; and abhidipsūr in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhatithi Kāvya; to Viçve Devāḥ)

viçvān devān havāmahe marūtaḥ sōmapīṭaye,
 ugrā hī pṛṇimātaraḥ.

8.94.3° (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa; to Maruts)
 tāt sū no viçve aryā ā sādā gr̥ṇanti kārāvaḥ,
 marūtaḥ sōmapīṭaye. 6.45.33^{ab}
 8.94.9° (The same)
 ā yé viçvā pāthivāni paprāthan rocanā divāḥ,
 marūtaḥ sōmapīṭaye.

[1.23.15°, gōbhīr yāvaṁ nā cār̥kṣat: 1.176.2^d, yāvaṁ nā cār̥kṣad vṛṣa.]

1.23.20^{abc} (Medhatithi Kāvya; to Waters)

apsū me sōmo abravid antār viçvāni bheṣajā,
 agnīm ca viçvācāmbhuvam āpaç ca viçvābheṣajīḥ.

10.9.6^{abc} (Triçiras Tvaṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)
 apsū me sōmo abravid antār viçvāni bheṣajā,
 agnīm ca viçvācāmbhuvam.

* The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six *trcas*, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (*Anukramanī*, *puraṣṣṇih*) stanza 19, and followed by the *Agni*-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, *Prol.* pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)
 āpaḥ prṇitā bheṣajām vārūtham tanvè māma,
 jyók ca sūryam dṛṣé.
 10.57.4^c (Bandhu Gopāyana, &c.; to Viṣve Devah)
 ā ta etu mānaḥ pūnaḥ krátve dāksya jivāse,
 jyók ca sūryam dṛṣé.

For pāda c cf. 4.25.4; 9.4.6; 91.6; 10.37.7; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)
 idam āpaḥ prā vahata yāt kiñ ca duritām máyi,
 yád vāhām abhidudrōha yád vā ṣepā utānṛtam.
 āpo adyānv acāriṣam rāsena sám agasmahi,
 páyasvān agna ā gahi tām mā sám sja vārcasā.

Group 3. Hymns 24-30, ascribed to Ṣunaḥṣepa Ājigarti

1.24.3^b: 1.5.2^b, iṣanaḥ vāryaṇam; 10.9.5^a, iṣanā vāryaṇam; 8.71.13^b, iṣe yó vāryaṇam.

[1.24.8^b, sūryāya pāntham ānvetavā u: 7.44.5^b, ṛtāsyā pāntham, &c.]

1.24.9^c (Ṣunaḥṣepa Ājigarti, alias Devarāta; to Varuṇa)
 ṣatām te rājan bhiṣajāḥ sahāsram urvī gabhīrā sumatiṣ ṭe astu,
 bādhasva dūrē nirṛtiḥ parācāiḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2^c (Bharadvāja; to Soma and Rudra)
 sómārudrā vi vrhataḥ viṣuṇem āmivā yā no gāyam āvivéca,
 āré bādhetām nirṛtiḥ parācāir asmé bhadrá sāuṣṛavasāni santu.

Cf. bādhetām dūrām nirṛtiḥ parācāiḥ, AV. 6.97.2^c; 7.42.1^c; āré bādhasva nirṛtiḥ parācāiḥ, MS. 1.3.39^c; 45.6; KS. 4.13^c; and also, āré chātṛum āpa bādhasva dūrām, RV. 10.42.7^c.

1.24.10^c (Çunaḥṣepa Ājigarti, &c.; to Varuṇa. Cf. AB. 7.16)
amī yā ḥṣā nīhitāsa uccā nāktam dādṛye kūha cid dīveyuh,
ādabdhāni vāruṇasya vratāni vicākaṣac candrāmā nāktam eti.

3.54.18^b (Prajāpati Vaiṣvāmītra, or Prājāpatya Vaea; to Viṣve Devāh,
here Adityas)

aryamā ṇo āditir yajñīyasō 'dabdhāni vāruṇasya vratāni,
yuyōta ṇo anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūh.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' ¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)
vēdā yō vīmāṇ pādām antārikṣeṇa pātātām,
vēdā nāvāḥ samudrīyaḥ.

8.7.35^b (Punarvatsa Kaṇva; to Maruts)
ākṣṇayāvāno vahanty antarikṣeṇa pātataḥ,
dhātāra stuvatē vāyaḥ.

10.136.4^a (Vṛṣanaka; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacākaçat,
mūnir devāsya-devasya sākṛtyāya sākḥā hitāḥ.

For samudrīyaḥ, 1.25.7^a, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○—.

1.25.10^c (Çunaḥṣepa Ājigarti, &c.; to Varuṇa)
nī ṣasāda dhṛtvāvrato vāruṇaḥ pastyāṣv ā,
sāmṛājyāya sukrātūh.

8.25.8^b (Viçvamanas Vaiyaçya; to Mitra and Varuṇa)
ṛtāvānā nī ṣedatuḥ sāmṛājyāya sukrātū,
dhṛtvāvratā kṣatriyā kṣatram āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nīvid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samṛājā sarpiṛāsuṭi, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile'; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra and Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātah*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxxi.

1.25.11^b (*Çunaḥṣepa Ājigarti*, &c. ; to *Varuṇa*)

āto viçvāny ādbhūtā cikitvāñ abhi paçyati,

kṛtāni yā ca kārtvā,

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*)

ātah samudrām udvātaç cikitvāñ āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[**1.25.11^c**, kṛtāni yā ca kārtvā : 8.63.6^b, kṛtāni kārtvāni ca.]

1.25.15^b (*Çunaḥṣepa Ājigarti*, &c. ; to *Varuṇa*)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

ihā çrutā indro asmé adyā stāve vajry çaiçamah,

mitrō ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza: 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūreṣv*: 'Der sich unter den menschen vollkommene herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says: 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (*Çunaḥṣepa Ājigarti*, &c. ; to *Varuṇa*)

tvām viçvasya medhira divāç ca gmāç ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çūsmāso yé te adriyo mehānā ketasāpaḥ,

ubhā devāy abhiçtāye divāç ca gmāç ca rājataḥ.

Grassmann, to 5.38.3 (following *Sāyana*): 'Die Helden, die, O Schlenderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and *Indra*. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adriyaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks: 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, *Indra* and *Soma*; cf. 9.95.5, *indraç ca yāt kṣayataḥ saubhagāya*.

1.26.1^o: 1.14.11^o, sémām no adhvaram̐ yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c.; to Agni)
 ā no barhi riçādaso vāruṇo mitrō aryamā,
 sīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura; to Varuṇa, Mitra Aryaman)
 yām rāksanti prācetaso vāruṇo mitrō aryamā,
 nū cit sá dabhyate jānaḥ.

4.55.10^b (Vāmadeva; to Viçve Devāḥ)
 1 tāt sū naḥ savitā bhāgo, vāruṇo mitrō aryamā,
 indro no rādhasā gamat.

§ 4.55.10^a

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)
 viçve hi viçvāvedaso vāruṇo mitrō aryamā,
 vratā padéva saçcire pānti mārtyam̐ riṣāḥ.

§ 1.41.2^b

8.18.3^b (Irimbiṭhi Kaṇva; to Ādityāḥ)
 1 tāt sū naḥ savitā bhāgo, vāruṇo mitrō aryamā,
 1 çarma yachantu saprātho yād īmahe.

§ 4.55.10^a

8.28.2^a (Manu Vāivasvata; to Viçve Devāḥ)
 vāruṇo mitrō aryamā smādrātisāco agnāyaḥ,
 pātnivanto vāsaṭkṛtaḥ.

§ 8.18.3^c

8.83.2^b (Kusidin Kaṇva; to Viçve Devāḥ)
 té naḥ santu yūjaḥ sādā vāruṇo mitrō aryamā,
 vṛdhūsaç ca prācetasāḥ.

9.64.29^a (Kaçyapa Mārta; to Pavamāna Soma)
 hinvāno hetṛbhir yatā ā vājam̐ vajy ākramit,
 sīdanto vanuṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, SBE. xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur kraftiat das kraftross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the Pet. Lex. under 1. vanuṣ, 'die beim soma sitzen wie Kampfberete'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanuṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards Pet. Lex., 'Kampfberete' is open to similar criticism. I believe that vanuṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prā te (sc. indrasya) vanve vanuṣo haryatāḥ mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. JAOS. xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^c and TB. 2.7.12.6^a, manuṣṣvād (TB. vanuṣṣvād) deva dhimahi prācetasam. Here the commentary to TB. vanuṣṣvād paricaranavāt, has in mind the same idea as ours in reference to vanuṣṣaḥ in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{a-7}^b; cf. vāruṇa mitrāryaman, under 5.67.1^c; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c.; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śū ṇrudhī girāḥ.

1.45.5^b (Praskaṇva Kāva; to Agni)
ghṛtāhavana santyemā u śū ṇrudhī girāḥ,
yābhīḥ kāvasya sūnāvo hāvantē 'vase tvā.
2.6.1^c (Somaḥuti Bhārgava; to Agni)
imām me agne samidham imām upasādam vaneḥ,
imā u śū ṇrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c.; to Agni)
viçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rahugana; to Soma)
imām yajñām idām vāco jujuṣānā upāgahi,
sōma tvām no vṛdhē bhava.
10.150.2^a (Mṛṣṭika Vasiṣṭha; to Agni)
imām yajñām idām vāco jujuṣānā upāgahi,
mārtāsas tvā samidhāna havāmahe mṛṣṭikāya havāmahe.

1.91.10^b

1.91.10^b

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarīṇām: 1.1.8^a; 45.4^c, rājantam, &c.; 8.8.18^c, rājantāv, &c.

1.28.1^{cd-4}^{cd}, ulūkhilasutānām āved v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c.; to Prajāpati Hariçandra, or [Adhiṣavāna-] carmapraçaṇsa)

ūc chiṣṭām camvōr bhara sōmam pavitra ā sṛja,
nī dñhi gōr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
ānaptam apsu dūṣṭāraṁ sōmam pavitra ā sṛja,
punhīndrāya pātave.

9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sutaīm sōmaīm pavitra ā sṛja,
 punhīndrāya pātave.]

9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaē, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Ḣunaḥḥepa Ājigarti, &c.; to Indra)
 yāc cid hi satya somapā anācāstā iva smāsi,
 ā tū na indra caṇsaya gōṣv ācveṣu cūbhriṣu saḥāsreṣu tuvimagha.

2.41.16^c (Gṛtsamada; to Sarasvatī)
 āmbitame nādītame dévitame sárasvatī,
 apracāstā iva smasī prācāstim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form:

1.29.1, anācāstāḥ : ā caṇsaya =
 2.41.16, apracāstāḥ : prācāstim kṛdhi.

[1.29.2^a, cīprin vājānāḥ pate: 6.45.10^b, indra vājānāḥ pate.]

1.30.7^c (Ḣunaḥḥepa Ājigarti, &c.; to Indra)
 yōge-yoge tavāstaraḥ vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yō na idām-idam purī prā vāsya ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Ḣunaḥḥepa Ājigarti, &c.; to Indra)
 ā ghā gamad yādi grāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanaḥḥepa; to Indra)
 āva yāt tvām cātakraṭav indra viḡvāni dhūnuṣé,
 rayīm ná sunvaté sāca sahasrīṇibhir ūtibhir , devī jānītry ajtjanad
 bhadrá jānītry ajtjanat.] 6^c refrain, 10.134.1^{ef}-6^{ef}

1.30.9^c (Ḣunaḥḥepa Ājigarti, &c.; to Indra)
 ānu pratnāsyāukaso huvé tuvipratūḥ nāram,
 yām te pūrvam pitā huvé.

8.69.18^c (Priyamedha Āṅgīrasa; to Indra)
 ānu pratnāsyāukasaḥ priyāmedhāsa eṣām,
 pūrvam ānu prāyatīm vṛktābarhiṣo hitāprayasa ācata.

1.30.10^c (Ḣunaḥḥepa Ājigarti, &c.; to Indra)
 tām tvā vaysām viḡvavārā cāmahe puruhūta,
 sākhe vāso jaritṛbhyaḥ.

3.51.6^d (Viçvāmitra; to Indra)

tūbhyam brāhmāṇi gīra indra tūbhyam satrá dadhire harivo juṣāsya,
bodhy āpīr ávaso nūtanasya sákhe vaso jartībhyo váyo dhāḥ.

8.71.9^e (Suditi Āngirasa and Purumīḥa Āngirasa; to Agni)

sá no vásva úpa māsy ūrjo napān māhinasya,
sákhe vaso jaritībhyaḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritībhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (*Çunaḥṣepa Ājigarti*, &c.; to Aṣvins)

samānyojano hí vām rátho dasrāv ámartyaḥ,
samudré aṣvinéyate.

5.75.9^d (Avasyu Ātreya; to Aṣvins)

ábhūd usā rúcatpaçur ágnir adhāry ṛtviyaḥ,
áyoji vām vṣaṇvasu rátho dasrāv ámartyo
mādhvi máma çrutam hávam.]

refrain, 5.75.1^a–9^e

1.30.19^b (*Çunaḥṣepa Ājigarti*, &c.; to Aṣvins)

ny aghnyāsya mardháni cakráṁ ráthasya yemathuḥ,
pári dyām anyád ŷyate.

5.73.3^b (Pāura Ātreya; to Aṣvins)

irmānyád vápuṣe vápuḥ cakráṁ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájaṁsi dryathāḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, Ved. Stud. i. 212 ff.; Ludwig, Ueber Methode, p. 30; Hillebrandt, Ved. Myth. iii. 384, note; Oldenberg, RV. Noten, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^e are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (*Çunaḥṣepa Ājigarti*, &c.; to Uṣas)

vayám hí te ámanmahy ántad á parákát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)

áçveva citrāruṣi mātā gāvām ṛtāvāri,
sákhabhūd aṣvinor usāḥ.

Bergaigne, La Syntaxe des comparaisons védiques (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, Ved. Stud. i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, Altindische Syntax, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, ācve nā in 1.30.21 imitates ācveva in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Ḍunaḥṣepa Ājigarti, &c. ; to Uṣas)

tvām tyēbhīr ā gahi vājebhīr duhitar divaḥ,

asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)

Indra sómam imām piba, mādhumantaṁ camū sūtām, cf. 8.17.1^b

asmé rayīm ní dhārāya ví vo máde sahasrīpaṁ purūvaso vívakṣase.

Cf. the pāda, ḍuddhó rayīm ní dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āngirasa

1.31.8^d (Hiranyastūpa Āngirasa ; to Agni)

tvām no agne sanāye dhānānām yaçāsaṁ kārūṁ kṛṇhi stāvānaḥ,
rdhyāma kármāpāsā návena deváir dyāvāprthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āngirasa ; to Pavamāna Soma)

indav indrāya bṛhaté pavasva sumṛīkó anavadyó riçādaḥ,
bhārā candrūṇi grṇaté vásūni deváir dyāvāprthivī prāvataṁ naḥ.

10.67.12^d (Ayāsa Āngirasa ; to Bṛhaspati)

Indro mahnā maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,

cf. 10.67.12^a

āhann āhim āripāt saptaḥ sindhūn, deváir dyāvāprthivī prāvataṁ naḥ.

cf. 4.23.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam : 2.21.3^d, indrasya vocaṁ prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āngirasa ; to Indra)

vīṣāyāmāno vīṇita sómam trikadrūkeṣv apibat sūtāsya,
ā sāyakaṁ maghāvādatta vājram āhann enaṁ prathamajām āhinām.

2.15.1^c (Gṛtsamada ; to Indra)

prá ghā n v āsya maható mahāni satyā satyāsya kárapāni vocam,
trikadrūkeṣv apibat sūtāsyaśyā máde āhim indro jaghāna.

[1.32.4^a, āt sūryaṁ janāyan dyām uśāsam: 6.30.5^d, sākān sūryaṁ, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ: 10.89.14^d, prthivyā apfk amuyā çayante.]

1.32.12^d (*Hiranyastūpa Āṅgīrasa*: to *Indra*)

āçvyo vāro abhavas tād indra spkē yāt tvā pratyāhan devā ekah,
ājayo gā ājayaḥ çura sōmam āvāsṛjah sártave saptá síndhūn.

2.12.12^b (*Gr̥tsamada*; to *Indra*)

yāḥ saptāraçmīr vṛṣabhās tūviṣmān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rauhiṇām āsphurad vājrabāhur dyām āroḥantaṁ sá janāsa indrah.

Cf. Pischel, *Ved. Stud.* ii. 91 (improbable suggestion); Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps *AV.* 2.29.7; *TS.* 6.5.5.2; *TB.* 1.1.8.3.

[1.32.15^d, arān ná nemih pári tá babhūva: 1.141.9^d, arān ná nemih paribhūr
ājayathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yád divó hariva sthātār ugra: 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (*Hiranyastūpa Āṅgīrasa*; to *Indra*)

ny āvidhyad ilibhāsyā dṛlḥā ví çṛṇṇīṇam abhinac chūṣṇam indrah,
yāvat tāro maghavan yāvad ójo vājreṇa çātrum avadhīḥ prtanyūm.

7.91.4^a (*Vasiṣṭha*; to *Indra* and *Vāyu*)

yāvat tārās tanvō yāvad ójo yāvan nāraç cākṣasā dīdhyanāḥ,
çucīm sōman çucipā pātām asmē indravāyu sādātām barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative *Maghavan* shows clearly that it is not a question of the enemy's, but of *Indra's* swiftness and strength. In that regard Grassmann is quite correct: 'Nach deiner Kraft und Schnelle, mächtig' *ger Indra*, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning *Indra* with faint praise, is this: 'As far as held out thy alertness, O *Maghavan*, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715: 'Sovil die eigene rüchtigkeit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen]; trinkt den reinen soma bei uns, o trinker von reinem, *Indra* und *Vāyu*, sitzt nider auf unserm barhis.'

Grassmann: 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, *Indra-Vāyu*.' The stanza has its own difficulties, because it states in *turgid* style what might have been stated in plain language: the poet invites *Indra* and *Vāyu* to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated *pāda* is 'primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a,b} (Hiranyastūpa Āṅgīrasa; to Indra)
 āvaḥ kūtśam indra yāsmiñ cākān prāvo yūdhyantañ vṛṣabhāñ dāḍadyum,
 caphācyto reṇur nakṣata dyām ūc chvāitreyo nṛśāhyāya tasthāu.

1.174.5^a (Agastya; to Indra)
 vāha kūtśam indra yāsmiñ cākān syūmanyū rjṛā vātasyācyva,
 prā sūraḥ cakrāñ vṛhatād abhīke, bhī spṛdho yāsiṣad vājrabahuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra)
 tvām rātham prā bharo yodhām rṣvām āvo yūdhyantañ vṛṣabhāñ
 dāḍadyum,

tvām tūgrāñ vetasāve sācahan tvām tūjīñ grṇāntam indra tūtoḥ.

See Geldner, Ved. Stud. ii. 171; R̥gveda-Kommentar, p. 7; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āṅgīrasa; to Aṣvins)
 ā nāsatyā gāchatañ hūyāte havir mādhyah pibatañ madhupébhir āsābhīḥ,
 yuvor hī pūrvañ savitōśāso rātham r̥tāya citrāñ ghṛtāvantañ īsyati.

4.45.3^a (Vāmadeva; to Aṣvins)
 mādhyah pibatañ madhupébhir āsābhīr utā priyāñ mādhyah yuñja-
 thām rātham,

ā vartanīñ mādhyah jinvathas pathō dṛtīñ vahethe mādhyahantam aṣvīnā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda expanded gloatingly into the theme of the four pādas of 4.45.3. For the connexion between Aṣvins and madhu see Hillebrandt, Ved. Myth. i. 239 ff.

[1.34.11^a, ā nāsatyā tribhīr ekādaśāir ihā: 8.35.3^a, vīcvaīr devāis tribhīr, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa; to Aṣvins)
 ā nāsatyā tribhīr ekādaśāir ihā, devébhir yātāñ madhupéyam aṣvīnā,

cf. 1.34.11^a

prāyus tāriṣṭāñ nī rāpāñsi mṛkṣatañ sēdhatañ dvēṣo bhāvatañ sacābhūvā.

1.157.4^{cd} (Dirghatamas Ānecathya; to Aṣvins)

ā na ūrjāñ vahatañ aṣvīnā yuvām, mādhyahatya naḥ kācāya mimik-
 satam,

cf. 1.92.17^c

prāyus tāriṣṭāñ nī rāpāñsi mṛkṣatañ sēdhatañ dvēṣo bhāvatañ
 sacābhūvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa; to Aṣvins)
 ā no aṣvīnā trivṛtā rāthenārvāñcam rayīñ vahatañ suvīram,
 grṇvāntā vām āvase johavīmī vṛdhē ca no bhavatañ vājasātāu.

1.112.24^d (Kutsa; to Aṣvins)

āpnasvatīm aṣvīnā vācam asmé kṛtām no dasrā vṛṣanā manīṣām,
 adyutyé vāse nī hvaye vām vṛdhē ca no bhavatañ vājasātāu.

The word adyutyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the Pet. Lexicons and the translators assume.

[1.35.2^c, *hiranyāyena savitā rāthēna*: 4.44.5^b, *hiranyāyena suvītā rāthēna*; 8.5.35^a, *hiranyāyena rāthēna*.]

[1.35.8^c, *hiranyākṣāḥ savitā devā āgāt*: 2.38.4^d, *arāmatīḥ savitā*, &c.]

[1.35.8^d, *dādhad rātna dāṇṣe vāryāni*: see under 1.47.1^b.]

[1.35.9^b, *ubhē dyāvāpṛthivī antār iyate*: 1.160.1^c, *suśānmanī dhīṣṇe antār iyate*.]
See the context of each stanza.

1.35.10^b (*Hiranyastūpa Āṅgīrasa*; to *Savitar*)

hiranyahasto āsurah sunthāḥ sumṛīkākḥ svāvān yātv arvān,
apasédhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām gṛṇānāḥ.

1.118.1^b (*Kakṣīvat Dairghatamasa*, son of *Uṣig*; to *Aṅvins*)

ā vām rātho aṅvinā cṇenāpatvā sumṛīkākḥ svāvān yātv arvān,
yō mārtyasya mānaso jāviyān trivandhurō vṛṣṇā vātaranhāḥ.

1.118.1^d

The epithet 'tenderly merciful' (*sumṛīkāk*) is applied to *Savitar* in 1.35.10, to the *Aṅvins*' chariot in 1.118.1. There can be no doubt that the repeated *pāda* is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth *pāda* of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthāḥ mānaso yō jāviyān trivandhurō vṛṣṇā yās triekakrūḥ,
yenōpāyāthāḥ sukṛto duroṣān tridhātunā patatho vir nā parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For *pratidoṣām* in 1.35.10 see Ludwig, 131 (who suggests *prāti dōṣam*); Bartholomae, *Bezz. Beitr.* xv. 198, note.

[1.35.11^d, *rakṣā ca no ādhi ca brūhi deva*: 1.114.10^c, *mṛlā ca*, &c.]

Group 5. Hymns 36–43, ascribed to *Kaṇva Ghāura*

[1.36.3^a, *prā tvā dūtām vṛṇīmahe*: 1.12.1^a, *agnīḥ dūtām vṛṇīmahe*; 1.44.3^a, *adyā dūtām vṛṇī mahe*.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, *hótāraḥ viṣvāvedasam*.

[1.36.4^a, *devāsas tvā vāruṇo mitrō aryamā*: 1.40.5^a, *yāsminn indro vāruṇo*, &c.; 7.66.12^a, *yād ōhate vāruṇo*, &c.; 7.82.10^a; 83.10^a, *asmē indro vāruṇo*, &c.; 8.19.16^a, *yēna caṣṭe vāruṇo*, &c.; 8.26.11^a, *sajōṣasā vāruṇo*, &c.; 10.36.1^b, *dyāvākṣāmā vāruṇo*, &c.; 10.65.1^a, *agnīḥ indro vāruṇo*, &c.; 10.65.9^b, *indravāyū vāruṇo*, &c.; 10.92.6^c, *tēbhiḥ caṣṭe vāruṇo*, &c.]

1.36.5^b (*Kaṇva Ghāura*; to *Agni*)

mandrō hótā grhāpatir āgne dūtō viṣām asi,
tvē viṣvā sāmgātāni vrātā dhruvā yāni devā ākrṇvata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
pátir hy ādhvarāṇām āgne dūtó viçám ási,
uṣarbúdha á vaha sómapitaye devān adyá svard́çah.

For 1.44.9^a cf. the pádas, rájantam ādhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
tām ghem itthá namasvina úpa svarājam āsate,
hótrābhīr agnīm mānuṣaḥ sám indhate titirvāṅso áti srídhah.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
tām ghem itthá namasvina úpa svarājam āsate,
ártham cid asya súdhitam yád étava avartáyanti daváne.

For 1.36.7^a cf. 2.2.8^c; 10.11.5^b, hótrābhīr agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura ; to Agni)
ghnānto vṛtram ataran ródasí apá urú kṣáyāya cakrire,
bhúvat káṇve víṣā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
yó brāhmaṇe sumatīm áyájate v́ájasya sātáu paramásya rāyāḥ,
síkṣanta manyúrīṁ maghávāno aryá urú kṣáyāya cakrire sudhātu.

cf. 4.12.3^b
cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
yám tvā devāso mánave dadhúr ihá yájiṣṭham havyavāhana,
yám káṇvo médhyaṭīthir dhanasṕtām yám víṣā yám upastutáh.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
stavisyámi tvám ahám víçvasyāmṛta bhojana,
āgne trātáram amftam miyedhya yájiṣṭham havyavāhana.
7.15.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)
sémām vetu v́asat́kṛtim agnir juṣata no girah,
yájiṣṭho havyavāhanah.
8.19.21^c (Sobhari Kāṇva ; to Agni)
íle girá mānurhitaṁ yám devā dūtām aratīm nyeriré,
yájiṣṭham havyavāhanam.

[1.36.12^d, sá no mṛṣa mahán asi : 4.9.1^a, āgne mṛṣa mahán asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
úrdhvó naḥ páhy áṅhaso ní ketinā víçvaṁ sám atríṇaḥ daha,
kṛdhí na úrdhvāṁ caráthāya jiváse vidá devéṣu no dúvah.

1.172.3^c (Agastya ; to Maruts)
tŕṇaskandásya nú víçah pári vṛṅkta sudánavaḥ,
úrdhvān naḥ karta jiváse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér ārávṇaḥ,
pāhī rīṣata utā vā jighāṁsato bhādhāno yāviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ,
tvā yujá prtanāyūir abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārávṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (— — — —). In 8.60.10^c, pāhī viṣvasmād rakṣāso ārávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prá vaḥ cārdhāya ghīṣvaye tveśādyumnāya cūṣmīne,
devāttam brāhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prá va ugrāya niṣṭurē śālḥāya prasakṣīne,
devāttam brāhma gāyata.

We render 1.37.4: 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer künen schar, von blendender herlichkeit, der kraftvollen, soll ein von den güttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den güttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛīāṁ vaḥ cārdho (5^b, kṛīāṁ yāc cārdho) mārutam.

[1.37.8^c, bhiyā yāmeṣu réjate (sc. prthivī) : 8.20.5^c, bhūmir yāmeṣu réjate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyān cid ghā dīrghān prthūm mihó nāpātam āmrđham,
prá cyāvayanti yāmabhiḥ.

5.56.4^d (Çyāvāṇva Atreya; to Maruts)
 nī yé riṇānty ōjasā vṛthā gāvo nā durdhūrah,
 āgmānaḥ cit svaryāḥ pārvataḥ girīm prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápat ep. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āgmānaḥ cit svaryāḥ (also 5.30.8^a), 'the heavenly stone' may be lightning; pārvataḥ girīm, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataḥ girīm cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto mīhaṁ prā vepayanti pārvataḥ, yād yāmāḥ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marūto yād dha vo bālaḥ jánāḥ acucyavītana,
 girīṇr acucyavītana.

8.7.11^a (Punarvatsa Kaṇva; to Maruts)
 marūto yād dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlii. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yād, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kād dha nūnām kadhapriyaḥ pitā putrām nā hāstayoh,
 dadhidhvē vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kaṇva; to Maruts)
 kād dha nūnām kadhapriyo yād indram ājahātana,
 kó vaḥ sakhitvá ohate.

Recent discussions of kadhapri, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aśvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapriyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriye

(enditic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pāda* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhivé* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān vi viñcanti vānaspatīn,
prā ārata maruto durmādā iva dēvāsaḥ sārvaṃ viṇā.

5.26.9^c (Vasūyava Atreyāḥ; to Viṣve Devāḥ)
édām marūto aṇvina mitrāḥ sidantu vārunaḥ,
dēvāsaḥ sārvaṃ viṇā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marūto mīhaṃ prā vepayanti pārvatān,
yād yāmaṃ yānti vāyūbhiḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rātheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yād rātheṣu pṛṣatīr ayugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rātheṣu pṛṣatīr ayugdhvam, prāṣtīr vāhati rōhitaḥ, 6^a cf. 1.39.6^a
ā vo yāmāya pṛthivī cid aṇod ābhibhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yād eṣaṃ pṛṣatī rāthe prāṣtīr vāhati rōhitaḥ,
yānti ubhrā riṇān apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaṇva*. See Bergaigne, ii. 378, and, very explicitly, Nāgabhūṭa 1.15; Brhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyo 'yās tu marutām*. The word *pṛāṣtī* (*pṛā + stī*, like *abhīṣtī*, *ūpāstī*, and *pāṛīṣtī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρόγεστος*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vāhati in 8.7.28; enclitic vāhati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.8^a (in neither of which pādas, by the way, we should read ayugdhūm with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe : 1.42.5^b, pūṣann āvo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)
tvām id dhī sahasa putra mārtya upabrūtē dhanē hitē,
suvīryam maruta ā svāvīryam dādhiṭa yō va ācakē.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhanē hitē,
indram nā vṛtrātūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)
yō vāghāte dādāti sūnāram vāsu sā dhatte ākṣiti grāvaḥ,
tasmāi iṣam suvīram ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Sainvarana Prājāpatya; to Indra)
sām nī paṇer ajati bhōjanam muṣe vī dācūṣe bhajati sūnāram vāsu,
durgē canā dhriyate viṣva ā purī jāno yō asya tāviṣim ācukrudhat.
8.103.5^b (Sobhari Kaṇva; to Agni)
sā dṛdhē cid abhi tṛṇatti vājān ārvatā sā dhatte ākṣiti grāvaḥ,
tvē devatrā sādā purūvaso viṣvā vāmāni dhīmahe. 5.82.6^a
9.66.7^c (Çatañ Vāikhānasāḥ; to Pavamāna Soma)
prā soma yahi dhārayā sūtā indrāya matsarāḥ,
dādhanō ākṣiti grāvaḥ.
3.9.1^d (Viṣvāmītra Gāthina; to Agni)
sākhāyas tvā vavṛmahe devām mātāsa ūtāye, 1.144.5^b
apām nāpātām subhāgam sūdītiṁ, supratūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^a, translates, 'die (sc. Iṣā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Iṣā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Iṣā; cf. 8.23.29, tvām (sc. āgne) hī supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yásminn indro váruṇo mitró aryamā: see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura; to Brahmanaspati)

úpa kṣatrāñ prīcētá hánti rájabhir bhayé cit suksitín dadhe,
náśya vartá ná tarutá mahādhané nárbhe asti vajríṇaḥ.

6.66.8^a (Bharadvāja; to Maruts)

náśya vartá ná tarutá nv āsti māruto yám ávatha vājasātāu,

cf. 6.66.8^b

toké vā goṣu tánaye yám apśú, sá vrajāñ dārtá párye ádha dyóh.

cf. 6.25.4^c

Of Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8, I cannot believe that rájabhiḥ is here kenning for Ádityas. The stanza is addressed to Brahmanaspati, who secures kṣatrām, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vājra, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati: Indra = Purohita: Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pádas.

1.41.1^b: 1.26.4^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7}^b, váruṇo mitró aryamā.

1.41.2^{b+c} (Kaṇva Ghāura; to Varuṇa, Mitra, Aryaman)

yám bahúteva píprati pánti mártyañ riṣáh,

ářiṣtaḥ sárva edhate.

5.52.4^d (Çyāvāḡva Átreya; to Maruts)

maritsu vo dadhimahi, stóman yajñám ca dhr̥ṣṇuyá,

cf. 5.52.4^b

viḡve yé mánuṣā yugá pánti mártyañ riṣáh.

5.67.3^d (Yajata Átreya; to Mitra and Varuṇa)

viḡve hí viḡvavedaso váruṇo mitró aryamā,

cf. 1.26.4^b

vratá padéva saçcīre pánti mártyañ riṣáh.

8.27.16^d (Manu Vāivasvata; to Viḡve Devāḥ)

prá sá kṣāyañ tirate ví mahír iṣo yó vo várāya dāçatí,

cf. 7.59.2^{cd}

prá prajābhir jāyate dhármanas páry, ářiṣtaḥ sárva edhate.

cf. 6.70.3^c

10.63.13^a (Gaya Plāta; to Viḡve Devāḥ, here Ádityas)

ářiṣtaḥ sá mártō viḡva edhate, prá prajābhir jāyate dhármanas pári,

cf. 6.70.3^c

yám ádityāso náyathā sunithibhir áti viḡvāni duritá svastāye.

In 10.63.13^a, ářiṣtaḥ sá mártō viḡva edhate, we have an imperfect páda, because the caesura is after ářiṣtaḥ, the third syllable, and because the páda is one syllable short. Arnold's suggestion, VM. 321, to change mártō to mártio, does not really cure the line. Moreover ářiṣtaḥ sá [márto viḡva edhate] is obviously a mechanical extension of ářiṣtaḥ sárva edhate; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^d.—For the meaning of sárva and viḡva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viḡvañ tokám utá tmánā: 8.84.3^c, rákṣa tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yāthā no mitró vāruṇo yāthā rudrāç ciketati,

yāthā viçve sajoṣasaḥ.

3.4.6^c (Viçvāmitra Gāthina ; Apri, to Uṣāṣā-Naktā)

ā bhādamāne uṣāṣā ūpake utā smayete tanvā virūpe,

yāthā no mitró vāruṇo jūjoṣad indro marūtvaṇ utā vā māvobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B 8.

Group 6. Hymns 44-50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

jūsto hī dūtō asi havyavāhanō 'gne rathīr adhvarāṇām,
sajūr aṇvibhyām uṣāṣā suvīryam asmé dhehi çrāvo bṛhāt.]

§ 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçāsyō vidātheṣu sahanitya,

āgne rathīr adhvarāṇām.

The pāda 1.44.2^a is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, asmé dhehi çrāvo bṛhāt.

[1.44.3^a, adyā dūtām vṛṇīmahe : 1.12.1^a, agnīm dūtām vṛṇīmahe ; 1.36.3^a, prā tvā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yājīṣṭham havyavāhana ; 7.15.6^c, yājīṣṭho havyavāhanah ; 8.19.21^c, yājīṣṭham havyavāhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hōtāraṇ viçvāvedasam.

1.44.9^b : 1.36.5^b, āgne dūtō viçm asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

nī tvā yajñāśya sādhanam āgne hōtāraṇ rtvijam,
manuṣvād deva dhīmahi praçetasuḥ jīraṇ dūtām āmarīyam.

3.27.2^b (Viçvāmitra ; to Agni)

īle agnīm vipaçcitam girā yajñāśya sādhanam,

çruṣṭivānain dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indraṇ yād ākrata stómāir yajñāśya sādhanam,

jāmī bruvata āyudham.

8.23.9^b (Viṣvamanas Vaiyaçva; to Agni)
 rtāvānam rtāyavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 2.27.8^a, vipro yajñāsya sādhanam (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanam with Agni (cf. also 1.96.3; 1.45.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, *Prol.* 262.

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 ṣṛṇvāntu stōmam marūtaḥ sudānavo agnījīhvā rtāvādhah,
 pibātu sōmam vāruṇo dhrtāvratō 'ṣvibhyām uśāsā sajuh.

7.66.10^b (Vasiṣṭha; to Ādityāḥ)
 bahāvāḥ sūracakṣaso 'gnījīhvā rtāvādhah,
 trīpi yé yemūr vidāthāni dhrtibhir viçvāni pāribhotibhiḥ.
 10.65.7^a (Vasukarṇa Vasukra; to Viçve Devāḥ)
 divākṣaso agnījīhvā rtāvādhā rtāsyā yōnīm vimṛṣānta āsate,
 dyām skabhitvy apā ā cakrur ojasu yajñām janitvī tanvī nī māmrjuḥ.
 5.51.8^b (Svastyātreyā Ātreyā; to Viçve Devāḥ)
 sajūr viçvebhir devēbhir aṣvibhyām uśāsā sajuh,
 ā yāhy agne atirivāt suté rapa.

cf. refrain, 5.51.8^c—10^c

The pāda aṣvibhyām uśāsā sajuh suits best in 5.51.8, because Agni, the Āçvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divākṣaso agnījīhvā rtāvādhah, 10.65.7^a, is a secondary and later expansion of agnījīhvā rtāvādhah.

1.45.4^b (Praskaṇva Kāṇva; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 rājantam adhvarāṇām, agnīm çukreṇa çociṣā. § c: 1.1.8^a; d: cf. 1.12.12^a

8.8.18^b (Sadhvāṇsa Kāṇva; to Āçvins)
 ā vām viçvābhir utibhiḥ, priyāmedhā ahūṣata, § 7.24.4^a
 rājantāv adhvarāṇām, āçvinā yāmahutiṣu. § 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Āçvins)
 ā vām viçvābhir utibhiḥ, priyāmedhā ahūṣata, § 7.24.4^b
 tā vartir yātām ūpa vṛktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

For the most recent discussion of the §§. λεγ. mähikeravāḥ (with bibliography) see Oldenberg, *RV. Noten*, p. 44.

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām; 8.8.18^b, rājantāv adhvarāṇām; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukreṇa çociṣā: āgne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imā u śu çrudhī girāḥ.

1.45.6^d (Praskaṇva Kāṇva; to Agni)
tvāñ citraçravastama hāvante vikṣū jantāvah,
çociṣkeçañ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra; to Agni)
ñayās tvā padē vayāñ nābha prthivyā ādhi,
jātavedo ni dhimāhy āgne havyāya vólhave.

627 2.3.7^d

Cf. 5.14.3^a, agniñ havyāya vólhave.

1.45.7^e (Praskaṇva Kāṇva; to Agni)
ni tvā hótāram rtvijañ dadhirē vasuvittamam,
çrútkarṇaṃ sapráthastamañ viprā agne diviṣṭiṣu.

10.140.6^e (Agni Pāvaka; to Agni)
rtvīvānañ mahiṣāñ viçvadarçatam agniñ sumñīya dadhire purō jānāñ,

628 3.2.5^a

çrútkarṇaṃ sapráthastamañ tvā girā dāivyañ mānuṣā yugā.

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late; see under 3.2.5^a.

[1.45.8^d, āgne mātāya dāçūṣe: 1.84.7^b; 9.98.4^b, vāsu mātāya dāçūṣe: 8.1.22^b,
devō mātāya dāçūṣe.]

1.46.2^b (Praskaṇva Kāṇva; to Açvins)
yā dasrā sīndhumātārā manotārā rayiñām,
dhiyā devā vasuvīdā.

8.8.12^b (Sadhvaṃsa Kāṇva; to Açvins)
purumandrā purūvasū, manotārā rayiñām,
stomañ me açvināv imāñ abhī vāhñi antṣūtām.

629 8.5.4^b

1.46.3^c (Praskaṇva Kāṇva; to Açvins)
vacyānte vāñ kakuhāso jurnāyām ādhi viṣṭāpi,
yād vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmatithi Kāṇva; to Açvins)
kadā vām taugryō vidhat samudrē jahitō narā,
yād vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyō pūṣann iṣukṭeva devā nāsatyā vahatūñ sūryāyāñ, vacyānte vām kakuhā apśā jātā yugā jurnéva várūṇasya bhūreñ, 'Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Nāsatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20; RV. Noten, p. 181), by supplying an imperative of the verb ni 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother: yād açvinā prchāmanāv āyatūñ triakrēṇa vahatūñ sūryāyāñ . . . putrāñ pitāñāv avṛñta pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣú (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṭā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṭdbhyo dhanuṣkṭdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this ṣatarudriya formula in TS. 4.5.4.2, nāmo mṛgayūbhyāḥ eṇanibhyaḥ ca vo nāmāḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṭ and dhanuṣkṭ (dhanvakṭ); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7° (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matnām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd rātham ṛtāyatē yuñjāthām aṇvinā rātham,

ānti śād bhūtu vām āvah.

refrain, 8.73.1^c—18°

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,
tām aṇvinā pibatām tirōahnyam dhātām rātnāni dāṇṣe.

refrain, 8.35.22^c—24°

2.41.4^b (Gr̥tsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇa sutāḥ sōma ṛtāvṛdhā,

māméd ihā ṣrutām hāvam.

For 1.47.1^d cf. dādhad rātnāni dāṇṣe under 4.15.3, and the pādas, dādhad rātnā dāṇṣe vāryāni, 1.35.8^d; and, dādhad rātnā vī dāṇṣe, 8.93.26°.

1.47.2^b (Praskaṇva Kāṇva; to Aṇvins)trivandhureṇa trivṛtā supēśasā rāthenā yātam aṇvinā,
kāṇvaso vām brāhma kṛṇvanti adhvarē tēṣāṃ sū cṛṇutam hāvam.8.8.11^{ab} (Sadhvaṇsa Kāṇva; to Aṇvins)ātaḥ sahasranirṇijā rāthenā yātam aṇvinā,
vatsō vām mādhumad vācō 'chaṇsī kāvyaḥ kavīḥ.8.8.14^{ol} (Sadhvaṇsa Kāṇva; to Aṇvins)

[yām nāsatyā parāvātī yād vā sthō ādhy āmbare,]

cf. 1.47.7^{ab}

ātaḥ sahasranirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^a (or in 1.47.7^a, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^a and 1.47.7^a it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva; to Aṇvins)aṇvinā mādhumattamaṃ pātām sōmam ṛtāvṛdhā,
āthādyā dasrā vāsu bibhratā rāthe dācvaṇsam ūpa gachatam.1.47.5^d (Praskaṇva Kāṇva; to Aṇvins)yābhīḥ kāṇvam abhiṣṭibhīḥ prāvataṃ yuvām aṇvinā,
[tābhīḥ śv āsmān avataṃ cūbhas patī, pātām sōmam ṛtāvṛdhā,cf. 1.47.5^c3.62.18^c (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)[gṛṇanā jamādagninā, yōnāv ṛtāsyā sīdatam,
pātām sōmam ṛtāvṛdhā.cf. 3.62.18^a7.66.19^c (Vasiṣṭha; to Mitra and Varuṇa)ā yātam mitravaruṇa juṣāṇāv āhutīm nara,
pātām sōmam ṛtāvṛdhā.8.87.5^d (Dyumnika Vasiṣṭha; to Aṇvins)

[ā nūnām yātam aṇvinācēvabhīḥ prūṣitāpsubhīḥ,

cf. a: 8.8.2^a; b: 8.13.11^b[dasrā hiranyavartanī cūbhas patī, pātām sōmam ṛtāvṛdhā. cf. 1.92.18^b4.46.5^b (Vamadeva; to Indra and Vāyu)[rāthena prthupājasā, dācvaṇsam ūpa gachatam,
indravāyū ihā gatam.cf. 4.46.5^a1.47.3^c, 6^a, āthādyā (6^a, sudāse) dasrā vāsu bibhratā rāthe.[1.47.4^b, mādhvā yajñāṃ mimikṣatam: 1.22.3^c, tāyā yajñāṃ, &c.]1.47.4^d (Praskaṇva Kāṇva; to Aṇvins)triśadasthē barhiṣi viṣvavedasā [mādhvā yajñāṃ mimikṣatam,] cf. 1.22.3^c
kāṇvaso vām sūtāsomā abhiḍyavo yuvām havante aṇvinā.8.5.17^c (Brahmatīthi Kāṇva; to Aṇvins)jānasō vrktābarhiṣō haviṣmanto arāṇkṛtāḥ,
yuvām havante aṇvinā.cf. 1.14.5^c

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^e, tābhiḥ sy āsmān avatān çubhas pati: 8.59(Val.11).3^e, tābhir daçvānsam avatān, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^e; 7.66.19^e; 8.87.5^d, pātām sōmam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva: to Açvins)

yān nāsatyā parāvātī yād vā sthó ādhi turvāçe,

āto rāthena suvītā na ā gataṁ sākām sūryasya raçmibhiḥ.

8.8.14^{ab} (Sadhvānsa Kāṇva; to Açvins)

yān nāsatyā parāvātī yād vā sthó ādhy āmbare,

ātaḥ sahasranirñija rāthenā yātam açvinā.

8.8.11^{ab}

1.137.2^e (Parucchepa Dāivodasi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sōmāso dādhyāçirah, sutāso dādhyāçirah,

utā vām uśāso budhī sākām sūryasya raçmibhiḥ,

sutō mitrāya varuṇāya pītāye çāsur ṛtāya pītāye,

1.137.2^e

5.79.3^e (Satyaçravas Atreya; to Uśas)

utā no gōmatr īṣa, ā vahā duhitar divaḥ,

5.79.3^a

sākām sūryasya raçmibhiḥ çukrāñ çocadbhir arcibhiḥ, sūjate açvasūnṛte,

refrain, 5.79.1^{e-10^e}

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucāksasā nārā ṛājānā dirghaçrūtāmā,

5.65.2^b

tā bahūtā nā dānsānā ratharyataḥ sākām sūryasya raçmibhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word āmbare in 8.8.14. The Pet. Lex. started by giving the word, which is *ἀν. λεγ.* in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words ādhy āmbare by 'oben in luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ādhi turvāçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ādhy āmbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ādhi turvāçe and ādhy āmbare is obliterated.

The Nighaṇṭavas have played mischief with āmbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turvaçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvātī 'at a distance'. The enticement lies in the frequent contrast between parāvātī and arvāvātī; e.g. 8.97.4, yāc çhakrāsi parāvātī yād arvāvātī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both āmbaram (sic) and turvaçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvātī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turvāçe is beyond doubt an ethereal or geographical term, then āmbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Bṛhatsamhitā and elsewhere. See Böhlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of āmbara. With āmbare in an ethereal sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+e+d} (Praskarva Kāṇva; to Aṅvins)arvāñcā vām sāptayo 'dhvaragriyo vāhantu sāvanéd ūpa,
īṣam pṛicāntā sukṛte sudānava ā barhiḥ sīdataṁ narā.8.4.14^{cd} (Devātithi Kāṇva; to Indra)ūpa bradhnām vāvāta vīṣaṇā hārī indram apāsu vaksataḥ,
arvāñcām tvā sāptayo 'dhvaragriyo vāhantu sāvanéd ūpa.1.92.3^c (Gotama Rāhugaṇa; to Uśas)ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā paravātaḥ,
īṣam vāhantīḥ sukṛte sudānave vīṇvéd āha yājāmāṇīya sunvatē.8.87.2^b (Dyumnika Vasistha, or others; to Aṅvins)

pibataṁ gharmanā mādhumantam aṅvin ā barhiḥ sīdataṁ narā,

8.87.2^a

tā mandasāmā mānuṣo duroṇā ā, nī pātaṁ vedaṣā vāyaḥ.

8.87.2^c8.87.4^b (The same)

pibataṁ sōmanā mādhumantam aṅvin ā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāvṛdhānā ūpa suṣṭutīm divo gantām gaurāv ivēṇam.

The stanza 1.47.8, addressed to the Aṅvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaragri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayāḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (arvāñcām tvā, in place of arvāñcā vām), of the Aṅvin motif in 1.47.8. Ludwig's tentative emendation of *vāvāta* to *vāvātūḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, ā barhiḥ sīdataṁ narā (or, sumāt) cf. 1.142.7^d, sīdataṁ barhiḥ ā sumāt.

1.47.9^{a+b} (Praskarva Kāṇva; to Aṅvins)

tēna nāsatyā gatam rāthēna sūryatvacā,

yēna śācṇad ūhāthur dācūṣe vāsu mādхваḥ sōmasya pītāye.

8.85.1^{c-9^c}8.22.5^d (Sobhari Kāṇva; to Aṅvins)

rātho yō vām trivandhurō hīraṇyābhīcūr aṅvinā,

8.85.22^{ab}

pārī dyāvūprthivī bhūṣati cṛutās tēna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva; to Aṅvins)

ā nūnām yātam aṅvinā rāthēna sūryatvacā,

bhūjī hīraṇyapeṇasa kāvī gambhīraetasa.

1.47.9^d: 8.85.1^{c-9^c}, mādхваḥ sōmasya pītāye.1.48.1^b (Praskarva Kāṇva; to Uśas)

sahā vāmēna na uṣo vy ūhā dūbitar divaḥ,

sahā dyumnēna bhṛatā vibhavari rāyā devī dāsvati.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy ūchaḥ sāhyasi [satyaçravasi vāyē] [sujāte āçvasunṛte.]

☞ d : refrain, 5.79.1^d-3^d ; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirān tanuthā āpaḥ,

nét tvā stenām yāthā ripūn tāpāti sūro arcisā [sujāte āçvasunṛte.]

☞ refrain, 5.79.1^a-10^a

Cf. 5.79.2^b, vy ūcho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

āçvavatr gómatr viçvasuvido bhūri cyavanta vāstave,

úd traya prāti mā sūnṛta uṣaḥ cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūravaḥ,

sā no bodhy avitrī marūtsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvido as viçva-suvido, but suvid does not occur in the language. The word is probably a haplogical contraction for viçva-va(su)-vido ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utsoḡ vāsva īgiṣe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatisa(va)-vāsa, Uḷka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.1c.—For the repeated pāda cf. pārṣi rādho maghónām, under 8.103.7^a.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jāgaj jyōtiṣ kṛnoti sūnārī,

āpa dvēgo maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divaḥ,

☞ cf. 7.81.1^a

āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛnoti sūnārī.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvaḥ sūribhyo amṛtaṁ vasutvanām vājān asmābhyam gómataḥ,

codayitrī maghónaḥ sūnṛtāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divaḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsya rūçanto arcīyaḥ prāti bhadrá ādrkṣata,

sā no rayīm viçvāvāraṁ supēçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ādrkṣata gāvām sārḡa ná raçmāyaḥ,

oṣā aprā urī jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)
yē cid dhī tvām ṣṣayaḥ pūrva utāye juhūrē 'vase mahi,
sā na stómān abhī gṛñhi nādhasoṣaḥ cūkrēṇa gociṣā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)
yāc cid dhī vām purā ṣṣayo juhūrē 'vase narā,
[ā yātām aṇvinā gatam,] [ūpemām suṣṭutīm māmā.]

c : refrain, 8.35.22°-24° ; d : 8.5.30°

4.52.7° (Vāmadeva ; to Uṣas)
ā dyūm tanoṣi raṇmibhir āntāriksam urū priyām,
ūṣaḥ cūkrēṇa gociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to ūṣaḥ cūkrēṇa gociṣā see under 1.12.12.

1.48.15° (Praskaṇva Kāṇva ; to Uṣas)
ūṣo yād adyā bhanūnā vi dvārāv ṛṇāvo divāḥ,
prā ṇo yachatād avṛkān prthū chardīḥ prā devi gomatir ṣṣaḥ.

8.9.1° (Çaçakarna Kāṇva ; to Aṇvins)
ā nūnām aṇvinā yuvām vatsāsa gantam āvase,
prāsmāi yachatam avṛkān prthū chardir yuyutām yā āratayāḥ.

The archaic form yachatād in 1.48.15°, as over against yachatam in 8.9.1° (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of ehadis and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.— Cf. the pāda 8.27.4°, yāntā no 'vṛkān chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)
ūṣo bhadrebhir ā gahi divāc cid rocanād ādhi,
vāhantv aruṇāpsava ūpa tvā somīno gṛhām.

5.56.1^d (Çyāvaçva Atreya ; to Maruts)
āgne çārdhantam ā gaṇām piṣṭām rukmēbhir añjibhiḥ,
viço adyā marūtām āva hvaye divāc cid rocanād ādhi.

8.8.7° (Sadhvaṇsa Kāṇva ; to Aṇvins)
divāc cid rocanād ādhy ā no gantām svarvidā,
dhībhir vatsapracetasā [stōmēbhir havanaçrutā.]

6.59.10^b

Cf. also the pāda, divo vā rocanād ādhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)
vyuchānti hī raṇmibhir viçvam ābhāsi rocanām,
tām tvām uṣar vastūyāvo gṛbhīḥ kāpā ahusata.

1.50.4° (Praskaṇva Kāṇva ; to Sūrya)
tarāṇir viçvādarçato jyotiṣkṛd asi sūrya,
viçvam ā bhāsi rocanām.

3.44.4^b (Viṣvāmitra; to Indra)
 jajñānō hārito vṛṣā viṣvam ā bhāti rocanām,
 hāryaṇvo hāritam dhatta āyudham ā vājraṁ bāhvōr hārim.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viṣvam ā bhāsi rocanām: 1.49.4^b, viṣvam ābhāsi rocanām; 3.44.4^b,
 viṣvam ā bhāti rocanām.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa; to Indra)

tvām gotrām āṅgirobhvo 'vṛṇor āpotātraye catādureṣu gātuvit,
 sasēna cid vimadāyāvaho vāsv ājāv ādrim vāvasānāsyā nartāyan.

9.86.23^d (Pṛṇayaḥ, alias Aja Rṣigaṇāḥ; to Pavamāna Soma)
 ādribhiḥ sutāḥ pavase pavitra ān indav indrasya jaṭhāreṣv āviṇ,
 tvām nṛcākṣā abhavo vicakṣaṇa sōma gotrām āṅgirobhvo 'vṛṇor āpa.

Cf. 1.132.4^b, yād āṅgirobhvo 'vṛṇor āpa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, ārandhavo 'tithigvāya cāmbaram: 1.130.7^d, atithigvāya cāmbaram.]

[1.51.8^c, cākṛ bhava yājamānasya coditā: 10.49.1^c, ahām bhuvam yāja-
 mānasya, &c.]

1.51.13^d (Savya Āṅgīrasa; to Indra)

ādada ārbhām mahatē vacasyāve kakṣivāte vṛcayām indra sunvatē,
 ménābhavo vṛṣaṇaṇvāsyā sukrato viṣvét tā te sāvaneṣu pravācyā.

8.100.6^a (Nema Bhārgava; to Indra)
 viṣvét tā te sāvaneṣu pravācyā yā cakārtha maghavann indra sunvatē,
 pārāvataṁ yāt purusaṁbhṛtām vāsv apāvṛṇoḥ ṇarabhāya ṛṣibandhave.

10.39.4^d (Ghoṣā Kakṣivati; to Aṇvins)
 yuvām cyāvānam sanāyam yāthā rātham pūnar yūvānam carāthāya
 takṣathuḥ,

niṣ ṭaugryām nṛathur adbhyaṣ pāri viṣvét tā vām sāvaneṣu pravācyā.

Cf. 4.22.5^b, viṣveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1^d, éndram vavṛtyām āvase suvrktibhiḥ: 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yād vṛtrām āvadhtn nadivṛtam: 8.12.26^{ab}, yadā vṛtrām nadivṛtam
 cāvāsā vajrinn āvadhr̥h.]

1.52.5^a, 14^c, abhi (14^c, nótā) svāvṛṣṭiṁ māde asya yūdhataḥ.

1.52.15^b (Savya Āngirasa; to Indra)
ārcann ātra marūtāḥ sāsminn ājāu viṇve devāso amadann ānu tvā,
vṛtrāsya yād bhr̥ṣṭimātā vadhēna nī tvām indra prāty anām jaghānta.

1.103.7^d (Kutsa; to Indra)

tād indra prēva viryām cakārtha yāt sasāntam vājrenābodhayō 'him,
ānu tvā pātnīr hr̥ṣṭām vāyaḥ ca viṇve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yē āmadann ānu tvā.

1.53.11^{cd} (Savya Āngirasa; to Indra)

yā udfēndra devāgopāḥ sūkhāyas te cīvātāmā āsāma,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhānāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsyā vandate vīṣā vāk,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhānāḥ.

[1.54.3^b, svākṣatraṁ yāsyā dhṛṣatō dhṛṣān mānaḥ: 5.35.4^c, svākṣatraṁ te dhṛṣān mānaḥ.]

1.54.4^b (Savya Āngirasa; to Indra)

tvām divō bṛhatāḥ sūnu kopayō 'va tmānā dhṛṣatā čambarām bhinat,
yān māyino vrandīno mandīnā dhṛṣāc chitām gābhastim aṇānīm pṛtanyāsi.

7.18.20^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

nā ta indra sumatāyo nā rāyāḥ samcākṣe pūrvā uśāso nā nūtnāḥ,
devākān cin mānyamānām jaghāntāva tmānā bṛhatāḥ čambarām bhet.

Ludwig, 453, renders 1.54.4^{ab}: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Čambara gehauen'; 7.18.20^{cd}, at 1005: 'Mānyamāna's Sohn den Devaka hast du getötet, von dem gebirge herab den Čambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nabhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nabhāntām anyakē same, 'may the others, confound them (anyakē), our rivals, burst!' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Čambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Čambara vom Berge'. Here he leaves out tmānā, but in 1.57.4^b he has: 'hast mit kühnem Sinn den Čambara herabgestürzt.'

1.54.11^c (Savya Āngirasa; to Indra)

sā čēvydham ādhi dhā dyumnām asme māhi kṣatraṁ janāśā indra tāvyam,
rākṣā ca no maghōnāḥ pāhi sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nabhānediṣṭha Manava; to Viṇve Devāḥ, here Indra)

ādha tvām indra vidhīy asmān mahō rāyē nṛpate vājrabahuḥ,
rākṣā ca no maghōnāḥ pāhi sūrīn aneḥāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prāti grbhnāti víritā vártmabhiḥ,
indrah sómasya pitāye vṛṣāyate sanāt sá yudhmá ójasa panasyate.

8.12.12^b (Parvata Kāṇva; to Indra)

sanir mitráśya papratha indrah sómasya pitāye,
prāci vācīva sunvaté mimita it.

Cf. indrah sómasya pitāye, under 1.16.3; and indra sómasya pitāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa; to Indra)

tám gúrtāyo nemannīṣaḥ páṛṇasaḥ sámudraṁ ná saṁcāraṇe saniṣyávaḥ,
pátim dākṣasya vidáthasya nú sáho girim ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva; to Viṣve Devāḥ)

nū rodasī áhinaḥ budhnyēna stuvitá devī ápyebhir istāiḥ,
samudrām ná saṁcāraṇe saniṣyávo gharmaśvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204; Grassmann, ii. 444; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269; for 4.55.6, *Ibid.* ii. 205, 472; iii. 24.

[1.56.4^b, indrah śiṣakty uśāsam ná sūryaḥ: 9.84.2^d, induh śiṣakty uśāsam, &c.]

1.56.5^d (Savya Āṅgīrasa; to Indra)

vī yāt tiró dharuṇam ácyutam rájó 'tiṣṭhipo divá átasu barhána,
svarmñhe yān máda indra hársyāhan vṛtrám nir apām áubjo arṇavám.

1.85.9^d (Gotama Rāhūgaṇa; to Maruts, but here Indra)

tvāṣṭā yád vājraṁ súkṛtaṁ hiranyāmaṁ sahāsrabhr̥ṣṭīm svāpā ávartayat,
dhattá indro náry āpānsi kártavé 'han vṛtrám nír apām áubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s.v. nárya, very properly corrects náry āpānsi to náryāpānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama; to Agni)

á svām ádma yuvámūno ajāras triṣv áviṣyānn atasēsu tiṣṭhati,
átyo ná pr̥sthām prusītāsya rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akr̥ṣṭāḥ, alias Māsā R̥ṣiganāḥ; to Pavamāna Soma)

divó ná sānu stanáyann acikradad dyáuḥ ca yásya pr̥thiví ca dhārmabhiḥ,
indrasya sakhyām pavate vivévidat sómah punanāḥ kalāḥṣu sídati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken'; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE, xlv. 45, to 1.58.2^a, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^a see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gautama; to Agni)
 ví vūtajūto atasēsu tisthate vīthā juhūbhīh śñyā tuviṣvāñih,
 trṣṭū yād agne vanīno vīṣāyāse kṛṣṇāñi ta ēma rūcādūrme ajara.

4.7.9^a (Vāmadeva Gautama; to Agni)
 kṛṣṇāñi ta ēma rūcātāḥ purō bhāc carīṣy āreir vāpuṣām id ēkam,
 yād āpravita dādhatē ha garbham sadyāc cij jatō bhāvasīd u dntāḥ.

The unusual accent of the vocative rūcādūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcātāḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gautama; to Agni)
 hótārañ sapta juhvō yājiṣṭhāñ yāñi vāghāto vīrāte adhvarēsu,
 agnīñ vīṣvāsām aratīñ vāsūnāñ saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Āilusa; to Apah, or Aponaptar)
 yō anidhmō dīdayad apsv antār yāñi vīprāsa īlate adhvarēsu,
 āpāñ napāñ mādhumatr apō dā yābhīr indro vāvrdhē viryāya.
 3.54.3^d (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
 yuvōr rītāñ rodasi satyām astu mahē sū naḥ suvitāya prā bhūtam,
 idāñ divē nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vr* (*id* = *is-d*, from root *is* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a, ihā tvāñi sūno, &c.; 6.50.9^a, utā tvāñi sūno, &c.]

1.58.9^d; 60.5^d; 61.1.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār maksū dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gautama; to Vaiṣvānara)
 ā sūrye nā raçmāyo dhruvāso vaiṣvānarē dadhire 'gnā vāsūni,
 yā pārvateṣv oṣadhīṣv apsu yā mānuṣeṣv āsi tāsya rājā.

1.91.4^b (Gotama Rāhtigaṇa; to Soma)
 yā te dhāmāni divi yā pṛthivyāñ yā pārvateṣv oṣadhīṣv apsu,
 tebhīr no vīçvāñi sumānā āhejan rājan soma prāti havayā grbhāya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vaiṣvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgni divi śphō yāt prthivyaṁ yāt pārvateṣv ṣadhiṣv apṣū; iii. 22.2, āgne yāt te divi vāreṣv prthivyaṁ yād ṣadhiṣv apṣv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ praviṣtam agne apṣv ṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, ye krimayaḥ pārvateṣv vāneṣv ṣadhiṣv paçūṣv apṣv antāḥ.'

[1.59.5°, rūjā kṛṣṭnām asi mānuṣṇām: 3.34.2°, indra kṣitnām asi, &c.]

1.59.5^d (Nodhas Gautama; to Vaiçvānara)

divāç cit te brhatō jātavedo vaiçvānara prā ririce mahitvām,

rūjā kṛṣṭnām asi mānuṣṇām, yudhā devēbhyo vārivaç cakārtha. ^{cf. 1.59.5°}

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sōman sāhase papātha prā te mātā mahimānam uvāca,

endra paprāthorv āntāriksaṁ yudhā devēbhyo vārivaç cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 2.34.7^a, yudhēndro mahnā vārivaç cakāra devēbhyāḥ sātpatiç çarṣaniprūh. Thus, since 1.59.5° is similar to 3.34.2°, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gautama; to Agni)

uçik pāvako vāsur mānuṣeṣu vāreṇyo hōtādāyī vikṣū,

dāmūnā grhāpatir dāma ān agnir bhuvad rayipāti rayiṇām.

1.72.1° (Parāçara Çaktya; to Agni)

nī kīvyā vedhāsaḥ çāçvatas kar hāste dādāno nāryā purūṇi, ^{cf. 7.45.1°}

agnir bhuvad rayipāti rayiṇām satrā cakrāṇō amṭāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Añgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1°:

ā devō yātu savitā surātno 'ntāriksaprā vāhamāno āçvāñ,

hāste dādāno nāryā purūṇi niveçyāñ ca prasuvāñ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24°, dvitā bhuvad rayipāti rayiṇām.

[1.61.5^a, asmā id u sāptim iva çrāvasyā: 9.96.16°, abhī vājān sāptir iva çrāvasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé māhi nāmo bharadhvam āngūsyām çavasānāya sāmā,
yénā naḥ pūrve pitāraḥ padajñā ārcanto āngiraso gā āvīdan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sā vardhitā vārdhanah pūyāmānah sōmo mīdhvān abhi no jyōtiṣāvit,
yénā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergeigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣā uṣ is natural at any time, and does not really bear upon the expression abhi gā ādrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ādrim muṣṇān to ādrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

īndrasyāṅgirasān çeṣṭāu vidāt sarāmā tānayāya dhāsīm,
bḥaspātīr bhīnād ādrim vidād gāḥ sām usriyābhir vāvaçanta nāraḥ.

10.68.11^d (Ayāsyā Āṅgīrasa; to Bḥaspati)

abhi çyāvān nā kīçanebhir āçvam nākṣatrebhiḥ pitāro dyām apiñçan,
rātryūn tāmo ādadhur jyōtir āhan bḥaspātīr bhīnād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgīrasa, Saramā, and Bḥaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bḥaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bḥaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bḥaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bḥaspati's) conquest of the cows that are confined by Vala, or the Panis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanād evā tāva rūyo gābhasṭau nā kṣīyante nōpa dasyanti dasma,
dyumān asi krātumān indra dhīraḥ çikṣā çacīvas tāva naḥ çacībhiḥ.

8.2.15^c (Medhātīthi Kāpva, and Priyamedha Āṅgīrasa; to Indra)

mā na indra piyatnāve mā çārdhate pārā dah,
çikṣā çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gautama; to Indra)

tvām ha tyād indra saptā yūdhyan pūro vajrin purukūtsāya dardhaḥ,
barhīr ná yāt sudāse vṛtha vārg aṅhó rājan vārivaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva; to Indra)

evā vāsva indraḥ satyāḥ samrāḍ dhāntā vṛtrām vārivaḥ pūrāve kaḥ,
puruṣṭuta krátvā naḥ ṣagdhī rāyó bhakṣīyá té 'vaso dáivyasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pada 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé: 5.54.11^b, vākṣassu rukmā maruto
rāthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam: 9.72.6^a, aṇṣm duhanti, &c.]

1.64.12^b (Nodhas Gāutama; to Maruts)

ghṛṣm pāvakām vanīnām vicarṣaṇīm rudrāsya sūnūm havasā gr̥ṇīmasi,
rajastūram tavāsam mārutaṁ gaṇām ṛjīṣaṁ vṛṣaṇām ṣaṇata ṣriyé.

6.66.11^b (Bharadvāja; to Maruts)

tām vṛdhāntām mārutaṁ bhṛājadr̥ṣṭīm rudrāsya sūnūm havasā
vivāse,

divāḥ cārdhāya ōcayo manīṣā girāyo nāpa ugrā asprdhran.

Of. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va utī maruto yām āvata: 1.166.8^b, pūrbhī rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama; to Maruts)

prā nū sá mārtaḥ cāvasa jānān āti tasthāu va utī maruto yām āvata.]

cf. 1.64.13^b

ārvadbhir vājām bharate dhānā nṛbhīr apṛchyaṁ krátum á kṣeti pūṣyati.

2.26.3^b (Gr̥tsamada; to Brahmanaspati)

sá īj jānena sá viṣā sá jānmanā sá putráir vājām bharate dhānā nṛbhīr,
devānām yāḥ pitāram āvivāsati graddhāmanā haviṣā brāhmaṇas pátim.

10.147.4^d (Suvedas Čairīṣi; to Indra)

sá in nū rāyāḥ sūbhṛtasya cākānan mādām yó asya rānhyam ciketati,
tvāvṛdho maghavan dāṣvādhvaro makṣú sá vājām bharate dhānā nṛbhīr.

12 [n.o.s. 20]

Group 9. Hymns 65-73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya ; to Agni)

tām vaç carāthā vayām vasatyāstām nā gāvo nākṣanta iddhām,
sindhur nā kṣódaḥ prá nīcr ainon návanta gāvaḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣó nā jāró vibhāvósrah sámjñatarūpaç ciketaḍ asmāi,
tmánā váhanto dúro vy řnvan návanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in dvipadā virāḥ metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlii; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr ná putráḥ krátum juṣanta : 9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti : 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya ; to Agni)

sá hí kṣapāvān agni rayiṇām dáçad yó asmā āram suktāih,
etā cikitvo bhūmā ní páhi devānām jānma mártāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

mandrām hotāraṁ uçiḡo yáviṣṭham agniṁ viça ṭate adhvarésu,
sá hí kṣapāvān ābhavad rayiṇām átandro dutó yajāthaya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāḥ) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: 'The Uçiḡis (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

máthid yád im vibhṛto mātariçvā grhé-grhe çyetó jényo bhūt,
ād im rájñe ná sáhiyase sácā sánn ā dutyām bhīgavāṇo vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád im viṣṭó mātariçvā hotāraṁ viçvāpsuṁ viçvādevyam,
ní yām dadhúr manuṣyāsu vikṣú svār ná citrām vāpuṣe vibhāvām.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: vibhṛto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, visito; Ludwig, vi. 92, vispito, or visṛṣṭo, and, finally, viṣṭhito); see Oldenberg, SBE. xlii. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çakṭya; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva iṣe,
rājānā mitrávárūṇā supāṇi goṣu priyām amṛtaṁ rākṣamāṇa.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ,
here Savitar)

trīr ā divāḥ savitā soṣaviti rājānā mitrávárūṇā supāṇi,
āpaç cid asya ródast cid urvī rātmaṁ bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çakṭya; to Agni)

mā no agne sakhyā pītryāṇi prā marṣiṣṭhā abhi viduṣ kavīḥ sán,
nābho ná rūpām jarimā mināti purā tasyā abhiçaster ādhrhi.

7.18.2^b (Vasiṣṭha Maitravaruṇi; to Indra)
rājaḥ hi jānibhiḥ kṣéṣy evāva dyúbhir abhi viduṣ kavīḥ san,
piçā giro maghavan gobhir āçvāis tvāyatātḥ çigṭhi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhi viduṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nābho ná rūpām is surely = nābhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çakṭya; to Agni)

nī kāvya vedhāsaḥ açvatas kar hāste dādāhāno nāryā purūṇi,
agnir bhuvad rayipāti rayinām, satrá cakrāṇō amṛtāni viçvā.

4.1.60.4^d

7.45.1^c (Vasiṣṭha; to Savitar)
ā devō yātu savitā surātno 'ntarikṣaprá váhamāno açvāḥ,
hāste dādāhāno nāryā purūṇi niveçāyaṁ ca prasuvāṁ ca bhūma.

See under 1.60.4^a.—See also the pāda, nrvād dādāhāno nāryā purūṇi, 3.34.8^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvaḥ rayipātrī raymām.

1.72.8^c (Parāçara Çakṭya; to Agni)
tisró yād agne çarādas tvām ic çhucin ghr̥tēna çucayaḥ saparyān,
nāmāni cid dadhire yajñīyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya; to Agni)
padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmr̥ktam,
nāmāni cid dadhire yajñīyāni bhadrīyāni te ranayanta sūm̥dīṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Fischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnir̥n padē paramē tasthivānsam: 2.35.14^a, asmin padē, &c.]

1.72.5^c (Parāçara Çakṭya; to Agni)
samjānānā ūpa sīdān abhiññū pātinvanto namasyām namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākyur nimīṣi rākṣamaṇāḥ.

4.24.3^b (Vāmadeva; to Indra)
tām in nāro vi hvayante samikē ririkvānsas tanvāḥ kṛṇvata trām,
mithō yāt tyagām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (samsava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7; see the author, *Ann. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çakṭya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çakṭya; to Agni)
ā yé viçva svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahnā mahād̥bhīḥ pṛthivī vī tasṭhe mātā putrāir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āṣṭrathi, or Viçvāmitra; to Indra)
 nī gavyatā mānasā sedur arkāṭṭh kṛpṇānāso amṛtatvāya gātūm,
 idām ein nū sādanaṁ bhūry eṣaṁ yēna māsān āśiṣasann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xlii. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krātvā nipāti vṛjānāni viçvā,
 puruṣpraçastō amātir nā satyā ātmēva çevo didhiṣāyyo bhut.

9.97.48^d (Kutsa Aṅgīrasa; to Pavamāna Soma)
 nū nas tvām rathirō deva soma pāri srava camvōḥ pūyāmānaḥ,
 apṣū svādiṣṭho mādhumān ṛtāva devō nā yāḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlii. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharma, occurs in 10.34.8, and 10.139.3, both times in rather loose connections, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥśadaḥ çarmāsado nā virā anavadyā pātijuṣṭeva nārī.

3.55.21^{abc} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥśadaḥ çarmāsado nā virā mahād devānām asuratvām ekam.

refrain, 3.55.1^d-22^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf dieser unserer erde wont der allernährer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mātān sūśūdo agne té syāma māghavāno vayām ca,
chāyēva viçvān bhūvanān sisakṣy āpaprivān ródasī antārikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcākṣa eṣā divō mādhyā āsta āpaprivān ródasī antārikṣam,
sā viçvācīr abhi caṣṭe ghr̥tācīr antará pūrvam āparam ca ketūm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence māghavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭāni santu mánase hrdé ca,
çakéma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktām dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
ūc chocasva kṛṇuhi vāsyaso no, mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣaya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74-93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājāni,
dhanamjayó rāṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vīṣā sām idhe dasyuhāntamam,
dhanamjayām rāṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yāsi dutyām.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānānām agne mitró asi priyāḥ,
sákhā sákhībhya íçyah.

9.66.1^c (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarsane | bhī viçvāni kāvyaḥ,
sákhā sákhībhya íçyah.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhugaṇa; to Agni)

prajāvatā vācasā vāhnir asā ca huvē nī ca satsihā devāih,
vēśi hotrām utā potrām yajatra bodhī prayantir janitar vāsūnām.

10.2.2^a (Trita Āptya; to Agni)

vēśi hotrām utā potrām jānānām mandhātāsi dravinodā rtāvā,
svāhā vayām kṛṇāvāmā haviṁśi [devō devān yajatv agnir ārahan.]

45 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233; xviii. 321; xx. 69; xxvii. 266; xxx. 317; Oldenberg, SBE. xlv. 98; RV. Noten, p. 77. It is interesting to observe that subjunctival vēśi in 1.76.4 is followed by the imperative bodhī; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa; to Agni)

kathā dāṣemāgnāye kāmāi devājūstocyate bhāmīne gīh,
yó mārtyeṣv amṛta rtāvā hótā yājīṣṭha it kṛṇóti devān.

4.2.1^a (Vāmadeva Gautama; to Agni)

yó mārtyeṣv amṛta rtāvā devō devēṣv aratir nidhāyi,
hótā yājīṣṭho mahnā cūcādhyāi havyāir agnir mānuṣa irayādhyai.

[1.77.4^d, vājprasūtā isāyanta mánma : 7.87.3^d, prācetaso yá isāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa; to Agni)

abhī tvā gótamā girā jātavedo vicarṣaṇe,
[dyumnāir abhī prā ṇonumah.]

45 refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva; to Indra)

abhī tvā gótamā girānūṣata prā dāvāne,
indra vājāya ghṛṣvaye.

6.16.29^b (Bharadvāja; to Agni)

suvíraṁ rayīm ā bhara jātavedo vicarṣaṇe,
[jahī rākṣāṁsi sukrato.]

45 6.16.29^c

6.16.36^b (Bharadvāja; to Agni)

brāhma prajāvad ā bhara jātavedo vicarṣaṇe,
āgne yād dīdāyad divi.

8.43.2^b (Virūpa Aṅgīrasa; to Agni)

āsmāi te pratihāryate jātavedo vicarṣaṇe,
āgne jānāmi suṣṭutim.

We may render 1.78.1: 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xlv. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit: 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnāir abhi prā ṇonumaḥ.

1.79.3^c (Gotama Rahugana; to Agni)

yād im r̥tasya pāyasā piyāno nāyann r̥tasya pathibhi rājīṣṭhaiḥ,
aryamā mitrō várūṇaḥ párijmā tvácān pr̥cānty úparasya yónāu.

8.27.17^c (Manu Vāivasvata; to Viṣve Devāḥ)

r̥té sá vindate yudhāḥ sugēbhīr yāty ádhvanaḥ,

aryamā mitrō várūṇaḥ sárātayo yām trāyante sajóśasaḥ.

10.93.4^b (Tāva Pārtha; to Viṣve Devāḥ)

té ghā rājāno am̐tasya mandrā, aryamā mitrō várūṇaḥ párijmā,

cf. 1.122.11^b

kād rudrō nṛṇām stutō marūtāḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505; Fischel, *Ved. Stud.* i. 109; Hillebrandt, *Ved. Myth.* i. 182; Geldner, *Ved. Stud.* iii. 47; Oldenberg, *SBE.* xlii. 103, 106; *RV.* Noten, p. 79.

1.79.4^b (Gotama Rahugana; to Agni)

āgne vājasya gómata iṣānaḥ sahaso yaho,

asmé dhehi jātavedo máhi ṣrávaḥ.

7.15.11^b (Vasiṣṭha Maitravaruni; to Agni)

sá no rādhānsi á bhareṣānaḥ sahaso yaho,

bhāgaḥ ca dātu vāryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi grāvo br̥hāt, under 1.9.8.

1.79.5^b (Gotama Rahugana; to Agni)

sá idhānō vāsus kavir agnir̥ ilēnyo girā,

revád asmábhyaṁ purvanika dīdhi.

10.118.3^b (Uruṣaya Āmahiyava; to Agni Rakṣohan)

sá āhuto vi rocate 'gnir̥ ilēnyo girā,

svucā prātīkam ajyate.

1.79.8^b (Gotama Rahugana; to Agni)

á no agne rayīm bhara satrāsāhaṁ váreṇyam,

viṣvasu pr̥tsú duṣṭāram.

3.34.8^a (Viṣvāmitra; to Indra)

satrāsāhaṁ váreṇyam̐ sahadām̐ sasavānsam̐ svār apāḥ ca devīḥ,

śasāna yāḥ pr̥thivīm̐ dyām̐ utémām̐, indram̐ madanty ānu dhīraṇāsaḥ.

cf. 3.32.8^c

Oldenberg, *SBE.* xlii. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pr̥tanāśāham̐ rayīm . . . á bhara, so that we are sure the stanza is not mere verbiage; the poet means to say that wealth is the *nervus rerum* in war; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^b). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṣāgo vanusyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa; to Agni)
ā no agne sucetunā rayīm viṣvāyupoṣasam,
mārdikān dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)
indrāgni yuvō āpi vāsu divyāni pāthiva,
ā na itā prā yachatai rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)
sahasrākṣō vicarṣanir agnī rākṣāṁsi sedhati,
hōta grṇta ukthyah.

7.15.10^a (Vasiṣṭha Maitravaruṇi; to Agni)
agnī rākṣāṁsi sedhati cukrācōir āmartyah,
[cūcih pāvakā īdyah.]

§ 2.7.4^b

Note that 1.79.4^b = 7.15.11^c.

1.80.1^c-16^c, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa; to Indra)
ādhi sāmāu nī jighnate vājreṇa catāparvaṇā,
mandanā indro āndhasaḥ sākhilbhyo gātum ichaty [ārcann ānu svarājyam.]

§ refrain, 1.80.1^c-16^c

8.6.6^b (Vatsa Kāṇva; to Indra)
vi cid vītrāsyā dōdhato vājreṇa catāparvaṇā,
cīro bibheda vṣṣṇinā.
8.76.2^c (Kurusuti Kāṇva; to Indra)
ayām indro marūtsakhā vi vītrāsyābhinac chirah,
vājreṇa catāparvaṇā.
8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)
prā va indrāya brhātē marūto brāhmārcata,
vītrām hanati vītrahā catākṛatur vājreṇa catāparvaṇā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vītrāsyā dōdhatai in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahāt ta indra vīryam: 8.55(Vāl. 7).1^c, bhūrīd indrasya vīryam.]

1.80.9^d (Gotama Rahugana; to Indra)

sahasraṁ sākām arcata pári śtobhata viñcatiḥ,
çatāinam ānv anonavur indrāya bráhmódyatam [arcann ānu svarájjyam.]

☞ refrain, 1.80.1^e—16^e

8.69.9^d (Priyamedha Āṅgiraśa; to Indra)

áva svarāti gárgaro godhā pári saniṣvaṇat,
piṅgā pári caniṣkadad indrāya bráhmódyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahát tát asya páuṇsyam: 8.63.3^c, stuṣé tát, &c.]

1.80.10^d (Gotama Rahugana; to Indra)

indro vṛtrasya táviṣīm nír ahan sáhasā sáhaḥ,
[mahát tát asya páuṇsyam] vṛtrám jaghanvān asṛjad [arcann ānu svarájjyam.]

☞ c: cf. 1.80.10^c; e: refrain, 1.80.1^e—16^e

4.18.7^d (Samvāda Indrāditivāmadevānām)

kim u śvid asmai nivído bhananténdrasyāvadyām didhiṣanta āpaḥ,
māmāitān putró mahatā vadhéna vṛtrám jaghanvān asṛjad ví síndhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvír usāsah çarādaç ca gūrtā vṛtrám jaghanvān asṛjad ví síndhūn,
pāriṣṭhita atṛṇad badbadhanāḥ sirā indraḥ srāvitave prthivya.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliesen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely síndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, á papraū párthivam rájah: 6.61.11^{ab}, āpapruṣi párthivāny urí rájo antárikṣam.]

1.81.5^d (Gotama Rahugana; to Indra)

[á papraū párthivam rájo] badbadhé rocanā diví,
ná tvāvān indra kác caná ná jātó ná janīṣyaté [ti víçvam vavakṣitha.]

☞ cf. 1.81.5^a

7.32.23^{ab} (Vasiṣṭha; to Indra)

ná tvāvān anyó divyó ná párthivo ná jātó na janīṣyate,
açvāyānto maghavann indra vājino gavyāntas tvā havāmahe.

☞ cf. 1.81.5^e

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^d is closely parallel also to 1.102.8^d, atídām víçvam bhūvanam vavakṣithāçatrúr indra jánuṣā sanāḍ asi, which again makes atí víçvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^a, āti viçvaṁ vavakṣitha: 1.102.8^c, ātīdām viçvaṁ bhūvanam vavakṣitha.]

[1.81.8^e, ātha no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

etē ta indra jantāvo viçvaṁ puṣyanti vāryam,

antār hī khyō jānānam aryō vēdo ādāçuṣāṁ tēsāṁ no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

prō tyē agnāyo 'gñiṣu viçvaṁ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty ānuṣāg iṣaṁ stoṭṛbhya ā bhara.]

9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Paijavana; to Indra)

tvām sīndhūn āvasṛjo 'dharāco āhann āhim,

açatrūr indra jajñiṣe viçvaṁ puṣyasi vāryam [tām tvā pāri ṣvajāmahe

nābhantām anyakēsāṁ jyākā ādhi dhānvasu.]

efg: refrain in 10.133.1 ff.

8.45.15^o (Triçoka Kāṇva; to Indra)

yās te revān ādāçuriḥ pramamārṣa maghāttaye,

tāsya na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṁ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyāni vāryam, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^c see under 8.21.13^b.

1.82.1^e-5^e, yōjā nv indra te hāri.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāvīṣṭhayā matī yōjā nv indra te hārī.]

☞ refrain, 1.82.1^e-5^e

8.25.24^b (Viṣvamanas Vaiyaṣva ; to Mitra and Varuṇa, here Dānastuti)
smādabhiṣṭu kācāvanta viprā nāvīṣṭhayā matī,
mahō vājīnāv ārvanta sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is : yajamānā bhuktavantāḥ tṛptāḥ cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvinas nāvīṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows : '(The gods) have eaten and rejoiced ; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa ; to Indra)

susamīdṣaṇ tvā vayāṁ māghavan vandiṣtmāhi,
prā nūnāṁ pūrnāvandhura stutō yāhi vācāṁ ānu yōjā nv indra te hārī.]

☞ refrain, 1.82.1^e-5^e

10.158.5^a (Cakṣus Sāurya ; to Sūrya)

susamīdṣaṇ tvā vayāṁ prāti paṇyema sūrya,
vī paṇyema nṛcākṣasaḥ.

☞ cf. 10.37.7^d

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jīvāḥ prāti paṇyema sūrya.

[1.83.1^a, ācāvāti prathamō goṣu gachati : 2.25.4^b, sá sātvaḥbhiḥ prathamō, &c.]

[1.84.2^c, īṣṇāṁ ca stutīr ūpa : 8.17.4^b, asmākaṁ suṣṭutīr ūpa.]

SV. 2.380 reads īṣṇāṁ suṣṭutīr ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

ā tiṣṭha vītrahan rātham yuktā te brāhmaṇā hārī,
arvācīnaṁ sū te māno grāvā kṛṇotu vagnūna.

3.37.2^a (Viṣvāmitra ; to Indra)

arvācīnaṁ sū te māna utā cākṣuḥ catakṛato,
indra kṛṇvāntu vāghātaḥ.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imām indra sutām piba jyēṣṭham āmartyaṁ mādām,
cukrāsyā tvābhy ākṣaran dhārā ṛtāsya sādane.

8.6.36^c (Vatsa Kaṇva; to Indra)

ā no yāhi parāvāto hāribhyaṁ haryatābhyam,
imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmam pibā imām; 8.32.19^c, indra piba sutānām; and, 10.24.1^a, indra sōmam imām piba.

1.84.7^b (Gotama Rāhūgaṇa; to Indra)

yā ēka id vidāyate vāsu mātāya dācūṣe,

īcāno āpratiṣkuta indro aṅgā.

☞ 1.7.8^c

9.98.4^b (Ambarīṣa Varṣāgira, and Rjigvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva cācūvate vāsu mātāya dācūṣe,
indo sahasrīṇaṁ rayīm cātātmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mātāya dācūṣe, 1.45.8; and, devō mātāya dācūṣe, 8.1.22.

1.84.7^c, īcāno āpratiṣkuta indro aṅgā: 1.7.8^c, īcāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhūgaṇa; to Indra)

yāc cid dhī tvā bahūbhya ā sutāvāṁ āvivāsati,

ugrām tāt patyate cāva indro aṅgā.

8.97.4^d (Rebha Kācāyapa; to Indra)

yāc chakrāsi parāvātī yād arvāvātī vṛtrahan,

ātas tvā grbhīr dyugād indra keṣibhiḥ sutāvāṁ ā vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsuir ānu svarājyam.

1.84.11^b (Gotama Rāhūgaṇa; to Indra)

tā asya pṛṇāyūvaḥ sōmam ṛṇanti pṛṇayaḥ,

priyā indrasya dhenāvo vājraṁ hinvanti sāyakaṁ vāsuir ānu svarājyam.

☞ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmam ṛṇanti pṛṇayaḥ,

jānman devānāṁ vīṣa trīṣv ā rocanē divāḥ.

☞ 1.105.5^b

Sāyana, at 8.69.3, following Nighaṇṭavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadr̥ḍḍohanaḥ, i.e. 'flowing like a well'. In the light of the aṣvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyah svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (l. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders pṛṇāyūvaḥ by sparṇanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἀπ. λεγ. pṛṇāyūvaḥ (Padap. pṛṇa-yūvaḥ). Note the pun: pṛṇāyūvaḥ:

pṛṇayah. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāḥ viṣas (thus! not viṣas) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva: 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhūgaṇa; to Indra)
ichānn āṇvasya yāc chīraḥ pārvateṣv āpaçritam,
tād vidac charyañāvati.

5.61.19^c (Çyāvāṇva Ātreya; to Rathavīti Dārḥbha)
eṣā kṣeti rāthavītīr maghāvā gómātīr ānu,
pārvateṣv āpaçritāḥ.

For 1.84.14 see Māx Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañc). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvād anyo maghavann asti marḍitā: 8.66.13^{cd}, nahī tvād anyāḥ
puruḥṭa kāç canā māghavann āsti marḍitā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣitāso mahimānam āçata: 8.59 (Vā. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatīr
āyugdhvam.]

1.85.8^c (Gotama Rāhūgaṇa; to Maruts)
gūrā ivéd yūyudhayo nā jāgmayaḥ çravyasyāvo nā pṛtanāsu yetire,
bhāyante viçvā bhūvanā marūdbhyo rājāna iva tveṣāsamdṛço nāraḥ.

1.166.4^c (Agastya Māitrāvaruṇi; to Maruts)
ā yé rājānsi tāviṣibhir āvyata prā va évasaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv ṛṣṭiṣu.

1.85.9^d, āhan vṛtrān nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrān nīr apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómati vrajé: 7.32.10^d, gāmat sá gómati vrajé; 8.46.9^d;
51 (Vā. 3).5^d, gaméma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhūgaṇa; to Maruts)
asyā vīrāsya barhiṣi sutāḥ sómo diviṣṭiṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)
pībéd indra marútsakhā sutám sómam diviṣṭiṣu,
[vājraṁ ciṣāna ójasā.]

§ 8.76.9^c

4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devāḥ)
idám vām āsyē havīḥ priyām indrabṛhaspatī,
ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa ; to Maruts)

asyá çṛṣantv ā bhūvo víçvā yáç çarṣaṇír abhí,
sūram cit sasrúṣṭr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
ācūm dutám vivásvato víçvā yáç çarṣaṇír abhí,
ā jabhruḥ ketúm āyávo bhīgavanām víç-viçe.
5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
āgne sáhantam ā bhara dyumnásya prāsāhā rayīm,
víçvā yáç çarṣaṇír abhy āsā vājesu sāsáhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa ; to Maruts)

sā hí svasṭ pṛsadaçvo yúva gaṇò 'yā iṣánās táviṣṭibhir āvṛtah,
āsi satyá ṛṇayāvānedyo 'syā dhiyāḥ pravítāthā víśā gaṇāḥ.

2.23.11^c (Gṛtsamada ; to Brahmanaspati)
anānudó vṛṣabhó jágmir āhavám niṣṭaptā çátruṁ pṛtanāsu sāsahīḥ,
āsi satyá ṛṇayā brahmanas pata ugrásya cid damitá vīḷuharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, víçve no devá ávasā gamann ihá : 10.35.13^c, víçve no devá ávasā gamantu.]

Cf. 1.107.2^a, úpa no devá ávasā gamantu.

1.91.3 (Gotama Rāhūgaṇa ; to Soma) =

9.88.8 (Uçanas Kāṇva ; to Pavamāna Soma)
rājño nú te varuṇasya vratāni bṛhád gabhírām táva soma dhāma,
çúciṣ ṭvám asi priyó ná mitró dakṣāyvo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yā párvateṣv ósadhīsv apsú.

[1.91.4^d, rájan soma prāti havýā gṛbhāya : 6.47.28^d, déva ratha prāti, &c.]

[1.91.6^c, priyástotro vānaspátīḥ : 9.12.7^a, nityástotro vānaspátīḥ.]

1.91.8^a (Gotama Rāhūgaṇa; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghāyatāḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvām naḥ soma viçvāto gopā ādabhyo bhava,
sédha rājann āpa sridho ví vo máde [mā no duhçānsa içatā vívaksase.]

§ 1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.8^c, tábhir no 'vitā bhava: 7.96.5^c, tébhir no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām váco jujuṣāná upāgahi; 1.26.10^b, imām yajñām idām vácaḥ.

[1.91.11^c, sumṛīkó na á viça: 1.139.6^c, sumṛīkó na á gahi.]

1.91.12^b: 1.18.2^b, vasuvít puṣṭivárdhanah.

1.91.13^b (Gotama Rāhūgaṇa; to Soma)

sóma rārandhi no hṛdí gāvo ná yāvaseṣv á,
mārya iva svá okyè.

8.92.12^b (Crutakakṣa Āngirasa; or Sukakṣa Āngirasa; to Indra)
vayám u tvā çatakrato gāvo ná yāvaseṣv á, ukthésu ranayāmasi.

Cf. the pāda, ránan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa; to Soma) =

9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna)

á pyāyasva sám etu te viçvātaḥ soma vṛṣṇyam,
bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhūgaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa; to Soma)

á pyāyasva madintama sóma viçvebhīr aṇçúbhiḥ,
bhāvā naḥ suçrāvastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āngirasa, or Vasiṣṭha; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhīr aṇçúbhiḥ,
devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāvīṣṭāu: 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣaṁ vāhantiḥ sukṛte sudānave: 1.47.8^c, iṣaṁ prīcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa; to Uṣas)

ādhi pēcāsi vapate nṛtūr ivāporṇute vākṣa usréva bārjaham,
jyótir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajān vy uṣā āvar tāmaḥ.

4.14.2^b (Vamadeva Gāutama; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devó açrej, jyótir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āprā dyāvaprthivī antārikṣam, vi sūryo raçmibhiç cēkitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa; to Uṣas)

ātāriṣma tāmasas pārām asyóṣā uchānti vayūnā kṛṇoti,
çriye chāndo ná smayate vibhātī supratīkā sāumanasāyājigah.

1.183.6^a (Agastya; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stómo açvināv adhāyi,

1.183.6^b

ehā yātam pathibhir devayānair vidyāmeṣām vṛjānam jirādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stómaṁ devayānto dādhanāḥ,
purudānsa purutāmā purājāmartya havate açvinā gīḥ.

For 1.92.6 see Bloomfield, *Religion of the Veda*, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhugaṇa; to Uṣas)

bhāsvatī netrī sūnṛtānām divā stave duhitā gótamebbih,
prajāvato nṛvāto açvabudhyān uṣo góagrān ūpa māsi vājan.

1.113.4^a (Kutsa; to Uṣas)

bhāsvatī netrī sūnṛtānām āceti citrā ví dūro na āvaḥ,
prārpyā jágad vy ū no rāyó akhyad uṣā ajigar bhūvanāni viçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān; cf. the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annam me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa; to Uṣas)

vyūṛṇvatī divó antān abodhy āpa svāsāram sanutār yuyoti,
praminatī manuṣyā yugāni yóṣā jarāsyā cākṣasā ví bhāti.
paçūn ná citrā subhāgā prathānā sīndhur ná kṣóda urviyā vy açvāit,
āminatī dāivyāni vratāni sūryasya ceti raçmibhir diçānā.

1.124.2^{ab} (Kakṣivat Dairghatamasa ; to Uṣas)
 áminatī dāivyāni vratāni praminatī manuṣyā yugāni,
 iyúṣṇām upamā cāqvatinām āyatīnām prathamóśā vy ādyāut.]

☞ 1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and iyúṣṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and iyúṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i.e. 'period of time', see Bāl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aqvāt for ādyāut (cf. aqvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between iyúṣṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōṣyā vāryāni citrām ketūm kṛnute cōkitānā,
 iyúṣṇām upamā cāqvatinām vibhātīnām prathamóśā vy aqvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and iyúṣṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : āyatīnām = praminatī : iyúṣṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām) ; the ages of men waste away (praminatī) as the dawns fade day by day (iyúṣṇām). Or by the diagram :

áminatī	praminatī
.	
.	
.	
.	
.	
iyúṣṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhugāṇa ; to Uṣas)
 úṣas tās citrām ā bharāsmábhyam vājīnīvatī,
 yéna tokām ca tánayam ca dhāmahe.

4.55.9^o (Vamadeva ; to Viṣve Devāḥ, here Uṣas)
 úṣo maghony ā vaha sūnrte vāryā purū,
 asmábhyam vājīnīvatī.

9.74.5^d (Kakṣivat Dairghatamasa ; to Pavamāna Soma)
 ārávīd anūḡh sácāmāna ūrmīnā devāvyam mānuṣe pinvati tvācam,
 dādhatī gārbham āditer upāstha ā yéna tokām ca tánayam ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the *Rig-Veda* ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāvinam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhugaṇa; to Aṇvins)

āṇvinā vartir asmād ā gómāḍ dasrā hiraṇyavat,
arvāg rātham sámanasā ní yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhójanam narā códetham sūnítavate,
arvāg rātham sámanasā ní yachataṁ pibatām somyām mādhu.

§ 6.60.15^d

8.35.22^a (Çyāvaçva Ātreya; to Aṇvins)

arvāg rātham ní yachataṁ pibatām somyām mādhu, § 6.60.15^d
ā yātam āṇvinā gatam avasyúr vām ahām huve dhattām rátanāni dācūṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhugaṇa; to Aṇvins)

yāv itthā glókam ā divó jyótir jānāya cakráthuh,
ā na ūrjam vahatam āṇvinā yuvām.

1.157.4^a (Dirghatamas Ācuthya; to Aṇvins)

ā na ūrjam vahatam āṇvinā yuvām mādhumatyā naḥ kāçayā mimik-
ṣatam,

pṛáyas táriṣṭam ní rápānsi mṛkṣatam sédhataṁ dvéso bhávataṁ sacā-
bhúvā. § 1.34.11^c

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhugaṇa; to Aṇvins)

éhá devā mayobhúvā dasrā hiraṇyavartanī,
uṣarbúdhō vahantu sómapitaye.

§ cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyāyātam āṇvinā tiró víçvā ahām sánā,
dásrā hiraṇyavartanī súṣumnā sīndhuvāhasā mādhuvi máma çrutam
hávam. § refrain, 5.75.1^{a-9}^e

8.5.11^b (Brahmatithi Kāṇva; to Aṇvins)

vāvṛdhāná çubhas patiḥ dásrā hiraṇyavartanī,
pibatām somyām mādhu.

§ 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva ; to Aṇvins)

ā no viṇvābhir ūtibhir, āṇvīnā gāchataṁ yuvām,

¶ a : 7.24.4^a ; b : 5.75.3^b

dāsra hiraṇyavartanī pibataṁ somyāṁ mādhu,

¶ 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnāṁ yātaṁ aṇvīnāṇvibhir prūṣitāpsubhir,

¶ a : 8.8.2^a ; b : 8.13.11^b

dāsra hiraṇyavartanī gubhas patī pātāṁ sōmam ṛtāvṛdha,

¶ 1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of gubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbūdho vahantu sōmapīṭaye : 8.1.24^d, vāhantu sōmapīṭaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhattam suvīryam gāvām pōṣam svācvyam.

9.65.17^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvīnām gāvām pōṣam svācvyam,

vāhā bhāgattim utāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā āhutiṁ yō vām dāṣād dhavīskṛtim,

sā prajāyā suvīryam viṇvam āyur vy ācnavat.

8.31.8^b (Manu Vāivasvata ; Dāmpatyor āciṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy ācnutah,

ubhā hiraṇyapeṣaḥ.

10.85.42^b (Sūrya Sāvitrī ; to Sūrya)

ihāivā staṁ mā vī yāuṣṭam viṇvam āyur vy ācnutam,

krīlantāu putrībhir nāptībhir mōdamānau svē grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryam vām : 3.12.9^c, tād vām cēti prā vīryam.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyām divō mātariṇvā jabhāramathnād anyām pāri ṣyenō ādreh,

āgniṣomā brāhmaṇā vāvṛdhanōrūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇiprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agnīśómā haviṣā saparyād devadrīcā mánasā yó ghr̥tēna,

tāsya vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇa yuvám adhvarīya no viçé jánāya máhi çárma yachatam,

dirgháprayajyum áti yó vanuṣyáti vayám jayema pítanāsu dūḍhyāh.

Group 11. Hymns 94-115, ascribed to Kutsa Āṅgīrasa

1.94.1^d-14^d, ágne sakhyé má riṣāmā vayám táva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

çakēma tvā samídham sādhyā dhīyas tvé devā havir adanty āhutam,

tvām adityān ā vaha tán hy ūçmāsy ágne sakhyé má riṣāmā vayám táva.

☞ refrain, 1.94.1^d-14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āṅgīrasa Çaunahotra ; to Agni)

tvām agna ādityāsa āsyām tvām jihvām çucayas cakrire kave,

tvām rātisāco adhvarēsu saçcire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amftāso adrūha āsā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çárman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ; 106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ; 113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró várupo māmahantām áditiḥ sindhuḥ pr̥thiví utá dyāuḥ.

[1.95.5^b, jihmánām ūrdhvāḥ svāyaçā upásthe : 2.35.9^b, jihmánām ūrdhvó vidyútaḥ vásānah.]

1.95.8^a (Kutsa Āṅgīrasa; to Agni)

tveṣāṃ rūpāṃ kṛṇuta uttaraṃ yāt saṃprīcānāḥ śādane gōbhīr adbhiḥ,
kavir budhnāṃ pāri marmṛjyate dhīḥ sá devātātā sāmītir babhūva.

9.71.8 (Ṛṣabha Vaiṣvāmītra; to Pavamāna Soma)

tveṣāṃ rūpāṃ kṛṇuta vārṇo asya sá yātrīṣayāt sāmṛtā śédhati sridhāḥ,
apsā yāti svadhāya dāivyaṃ jānaṃ sām suṣṭutī nāsate sām góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67; Oldenberg, SBE. xlv. 115, 118; RV. Noten, 95; for 9.71.8, Bergaigne, i. 162, 176, 189; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavir . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrayā, pendant to kavir . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)

evā no agne samidhā vṛdhānó revāt pāvaka ṣravase vi bhāhi,
tān no mitró vārūṇo māmahantām áditiḥ sindhuḥ pṛthivī utá dyāuḥ.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^{d-7}^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa; to Agni)

rāyó budhnāḥ saṃgámano vāsūnām yajñāsya ketúr manmasádhano vēḥ,
amṛtatváṃ rákṣamāṇāsa enaṃ [devā agnīm dhārayan draviṇodām.]

refrain, i. 96.1^{d-7}^d

10.139.3^a (Viṣvāvasu Devagandharva; to Surya)

rāyó budhnāḥ saṃgámano vāsūnām víṣvā rūpābhī caṣṭe ṣácibhiḥ,
[devā iva savitá satyádharmaṃ] ndro ná tasthau samaré dhānānām.

refrain 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā dráviṇasas turásya: 1.15.7^a, draviṇodā dráviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^{c-8}^c, ápa naḥ ṣóṣucad aghám.

[1.97.3^b, prásmaśkaṣaḥ ca sūrāyah: 5.10.6^c, asmáśkaṣaḥ ca sūrāyah.]

1.97.6^b: 1.1.4^b, víṣvātāḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa; to Agni, or Agni Vaiçvānara)
 prṣṭó divi prṣṭó agnīḥ prthivyaṁ prṣṭó viçvā ūsadhrī ā viveça,
 vaiçvānarāḥ sāhasā prṣṭó agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha; to Vaiçvānara)

prṣṭó divi dhāy agnīḥ prthivyaṁ [néta síndhūnām vṛsabhá stīyānām,

6.44.2^{1b}

sá mānuṣīr abhi viço ví bhāti vaiçvānaró vavṛdhāno váreṇa.

10.87.1^d (Pāyū Bhāradvāja; to Agni Rakṣohan)

rakṣohānaṁ vajīnam ā jigharmi mitrām prāthiṣṭham ūpa yāmi çarma,
 çīçāno agnīḥ krátubhiḥ sámiddhaḥ sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā síndhūnām vṛsabhá stīyānām, is addressed in 6.44.2^{1b}, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note AV. 2.2.2^a, divi prṣṭó yajātāḥ sūryatvak.

[1.99.1^c, sá naḥ parṣad āti durgāṇi viçvā: 1.89.2^b; 10.56.7^d, svastibhir āti, &c.]

1.100.1^d–15^d, marútvaṇ no bhavaty indra úti.

1.100.11^c (Rjraçva, or others; to Indra)

sá jāmibhir yāt samājati mīlhé 'jāmibhir va puruhūtá évāih,
 apām tokásya tánayasya jeṣé [marútvaṇ no bhavaty indra úti.]

6.44.18^c (Çamyu Bārhaspatya; to Indra)

āsū smā no maghavann indra prtsv [asmábhyam máhi várivaḥ sugām
 kaḥ,

1.102.4^c

apām tokásya tánayasya jeṣé indra sūrín kṛpuhí smā no ardhám.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjraçva Varṣāgīra, and others; to Indra)

sá vajrabhīd dasyuhá bhīmá ugrāḥ sahásracetāḥ çatānītha fbhvā,
 camriṣó ná çavasā pāñcajanyo [marútvaṇ no bhavaty indra úti.]

6.44.18^c (Çamyu Bārhaspatya; to Indra)

10.69.7^b (Sumitra Bādhryaçva; to Agni)

dirghátantur brháuksayām agnīḥ sahásrastariḥ çatānītha fbhvā,
 dyumán dyumātsu nṛbhir mṛjyamānaḥ sumitrēṣu didayo devayātsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatānīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastariḥ çatānīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brháuksā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, āpāç canā çavasó ántam āpuḥ: 1.167.9^b, ārāttāc cic chāvaso, &c.]

1.100.19 (Rjraçva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvâhéndro adhivaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
tân no mitró varuṇo māmahantām âditiḥ sîndhur prthivî utâ dyâuh.
§§ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1d-7^d, marútvantām sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā haviḥ cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa; to Indra)

vayām jayema tvayā yujā vṛtam asmākam āṇcam úd avā bhāre-bhare,
asmābhyam indra vārivaḥ sugām kṛdhi prâ çâtrūṇāṁ maghavan vṣṇyâ rāja.

6.44.18^b (Çanyu Bārhaspatya; to Indra)

āsú śmā no maghavann indra pṛtsv āsmābhyam māhi vārivaḥ sugām
kaḥ,
apām tokāsyā tánayasya jeśâ, indra sūrîn kṛṇuhî smā no ardhām.
§§ 1.100.11^c

[1.102.8^c. âtidām viçvaṁ bhūvanam vavakṣitha: 1.81.5^e, âti viçvaṁ vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhātū pratimānam ōjasas tisró bhūmîr nrpate trîpi rocanâ,
âtidām viçvaṁ bhūvanam vavakṣith, açatrûr indra janûṣâ sanâd asi.
§§ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhrâṭṛvyo anâ tvām ânâpir indra janûṣâ sanâd asi,
yudhéd âpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana; to Indra)

tvām sîndhuîr âvâsṛjo 'dharâco âhann âhim,
açatrûr indra jajñise, viçvaṁ puṣyasi vāryam, tām tvâ pāri ṣvajamahe
nābhantām anyakéṣām jyākū ādhi dhānvasu.
§§ d: 1.89.9^b; fg: refrain, 10.133.1^{fs}

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra, und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den geführten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent: ânâpiḥ, as well as açatrûḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd}; for the repeated pāda cf. also 8.15.10^b, mánhiṣṭha indra jajñise.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat prthivīm papráthac ca vājreṇa hatvā nīr apāḥ sasarla,
āhann āhim ābhinaḍ rāuhinaṃ vy āhan vyaṅsaṃ maghāvā čacībhiḥ.

2.15.2^c (Grtsamada ; to Indra)

avaṅgé dyām astabhāyad bṛhāntam ā ródasi aprṇad antāriksam,
sá dhārayat prthivīm papráthac ca sómasya tā máda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antāriksam, prthivīm intentional and original.

1.103.7^d : 1.52.15^b, viçve devāso amadann ānu tvā.

1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niṣāde akāri tám ā ní śida svānó nārvā,
vimúcyā váyo 'vasāyāçvān doṣā vāstor váhiyasaḥ prapitvé.

7.24.1^a (Vasiṣṭha Maitravaruṇi ; to Indra)

yóniṣ ṭa indra sādane akāri tám ā nṛbhiḥ puruhūta prá yāhi,
āso yāthā no 'vitā vṛdhé ca dādo vāsūni mamādaç ca sómāḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhōjanāni prá moṣṭh,
āṇḍā mā no maghavañ chakra nīr bhen mā naḥ pātrā bhet sahājanuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prāsītau hīlītasya,
ā no bhaja barhiṣi jīvaçaṅsé yūyām pāta svastībhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā párá dāḥ.

[1.104.9^c, uruvyācā jāthāra ā vṛṣasva ; 10.96.13^d, satrá vṛṣaṇ jāthāra, &c.]

1.105.1^a—18^e, vittām me asyā rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād āṇṛtām kvā pratnā va āhutir vīttām me asyā rodasi.

☞ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōman ṛṇanti pṛṇayaḥ,

☞ 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Of under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūso ná çignā vy ādanti mādhyā stotāram te çatakrato vīttām me asyā rodasi.

☞ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

nī bād hate āmatir nagnātā jāsur vér ná veviyate matīḥ.

10.33.3^{ab} (The same)

mūso ná çignā vy ādanti mādhyā stotāram te çatakrato,

sakṛt sú no mǝhavann indra mṛṇayād hā pitēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kurūçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravas, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kurūçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kurūçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103. (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Brhatkathā*, p. 272 ff. Later ākhyanas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. *Noten*, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

āgne tāva tyād ukthyām devéṣv asty āpyam,

sá naḥ sattó manuṣvād ā devān yakṣi viduṣṭaro vittām me asya rodasi.

☞ refrain, 1.105.1^e—18^e

8.10.3^d (Pragātha Kāṇva; to Açvins)

tyā nv açvinā huve sudānsasā grbhé kṛtā,

yāyor āsti prā naḥ sakhyām devéṣv ādhy āpyam.

Cf. the pāda 8.27.10^b, devāso āsty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād ā devān āchā viduṣṭarah,

agnir havyā suṣūdati devó devéṣu médhīro vittām me asyā rodasi.

☞ refrain, 1.105.1^e—18^e

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasrjānn ūpa tmānā devān yakṣi vanaspate,

agnir havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pūtho devébhyaḥ sṛja,
 agnīr havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityó divī pravācyam kṛtāḥ,

nā sá devā atikrāme tāḥ martāso ná paçyatha vittām me asyā rodasī,

☞ refrain, 1.105.1^e–18^e

2.22.4^c (Grtsamada ; to Indra)

táva tyān nāryam nṛtō 'pa indra prathamām pūrvyām divī pravācyam
 kṛtām,

yád devāsya çávasā prāriṇā āsum ripānn apāḥ,

bhūvad viçvam abhy ādevam ójasā vidád ūrjam çatākatur vidád iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115; RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divī pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pañca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{ed}–6^{ed}, rátham ná durgád vasavaḥ sudānavo viçvasmān no ánhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtā devā vṛtratúryeṣu çambhúvaḥ,

rátham ná durgád vasavaḥ sudānavo viçvasmān no ánhaso niṣ pipartana.

☞ refrain, 1.106.1^{ed}–6^{ed}

10.35.11^a (Luça Dhānāka ; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajoṣasaḥ,

bḥaspātīm pūṣānam açvínā bhāgarḥ svasty agnīm samidhānām ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)

deváir no devy áditir ní pātu devás trātá trāyatām áprayuchan,

tán no mitró váruṇo māmahantām áditiḥ sindhuḥ pṛthiví utá dyáuḥ.

☞ refrain, 1.94.16^{ed} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya varuṇasya dhāsim, ārhāmasi pramīyam sāv agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasām sūmabhi stūyāmānāḥ, cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṇsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitaḥ savāso divé-dive sūbhagam āsuvānti,
indro dyāvaprthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṇsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhīḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yachatu,
rudró rudrēbhir devó mṛlayāti nas tvāṣṭā no gnābhiḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacolutic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvānti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṇsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ çarma yaṇsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na indras tād varuṇas tād agnis tād aryamā tat savitā cáno dhāt,

tán no mitró varuṇo māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.]

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

tán nó 'hir budhnyò adbhīr arkāis tát pārvatas tát savitā cáno dhāt,

tád oṣadhrībhir abhī rātiṣāco bhāgaḥ pūramdhir jinvatu prá rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indrāgni citrātamo rátho vām abhī viçvāni bhūvanāni caṣṭe,

ténā yātaṁ sarātham tasthivāns, āthā sómasya pibatām sutāsyā.]

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cāksur varuṇa suprátkam devāyor eti sūryas tatanvān,

abhī yó viçvā bhūvanāni caṣṭe sá manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18°, vigvāny anyo bhūvanābhiṣṭe.

1.108.1^d, 6^d—12^d, āthā sōmasya pibatam sutāsyā; 1.108.5^d, tébhiḥ sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrāthe hī sadhryāñ nāma bhadrām sadhr̥cinā vṛtrahanā utā sthaḥ,
tāv indrāgni sadhryāñcā nisādyā vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indravaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām,
idam vām āndhaḥ pāriṣiktam asmē śāsādyāsmīn barhiṣi mādayethām.]

6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sāmiddheṣv agniṣv ānājanā yatāsrucā barhī u tistirāñā,
tivrāḥ sōmāḥ pāriṣiktebhīr arvāg éndrāgnī sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śū sōmasutim ūpa na éndrāgnī sāumanasāya yātam,
nū cid dhī parimamnāthe asmān ā vām śācvadbhīr vavṛtiya vājāḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c—12^c, ātaḥ pāri vṛṣṇāv ā hī yātām.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni ūditā sūryasya mādhye divāḥ svadhāyā mādāyethe,
ātaḥ pāri vṛṣṇāv ā hī yātām āthā sōmasya pibatam sutāsyā.]

6. c: refrain, 1.108.1^d, 6^d—12^d; d: refrain, 1.108.7^c—12^c

10.15.14^b (Ṣaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhá mādhye divāḥ svadhāyā mādāyante,
tébhiḥ svarāḥ āsuntim etām yathāvācam tanvām kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitṛaḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to Ṛbhus)

ṛbhūr na indraḥ śvasā nāvriyān ṛbhūr vājebhīr vāsurbhīr vāsūr dadīḥ,
yuṣmākaṁ devā āvasāhani priyē 'bhī tiṣṭhema pṛtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākaṁ devā āvasāhani priyā ījanās taratī dvīṣaḥ,
pṛā sā kṣāyam tirate vī mahīr īṣo yó vo vārāya dācati.]

7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv aviddhi: 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śū ūtibhir aṇvinā gatam.

1.112.5^b (Kutsa; to Aṇvins)

yābhi rebhām nivṛtaṁ sitām adbhyā ūd vāndanam āirayataṁ svār dṛṣṭé,
yābhiḥ kṛvaṁ prā śiśāsantam āvataṁ [tābhir ū śū ūtibhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa; to Aṇvins)

ūd vāndanam āirataṁ daṁśānābhir ūd rebhām dasrā vṛṣaṇā śācibhiḥ,
niṣ ṭaugryām pārayathaḥ samudrāt pūnaḥ cyāvānaṁ cakrathur yūvanam.

[1.112.8^c, yābhir vārtikām grasiṭām āmuñcatam: 10.39.13^d, yuvām śācibhir
grasiṭām amuñcatam.]

1.112.20^b (Kutsa; to Aṇvins)

yābhiḥ śāntatī bhāvatho dadāṇuṣe bhujiyūṁ yābhir āvatho yābhir ādhrigum,
omyāvataṁ subhārām ṛtastūbhaṁ [tābhir ū śū ūtibhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kṛva; to Aṇvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhruṁ vijoṣasam,
tābhir no maksū tūyam aṇvinā gatam bhiṣajyātaṁ yād āturam.

1.112.24^d: 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a: 1.92.7^a, bhāsvatī netrī sūnṛtanām.

1.113.4^d–6^d, uṣā ajigar bhūvanāni viṣvā.

1.113.7^{a+d} (Kutsa; to Uṣas)

eṣā divó duhitā prāty adarṣi vyuchānti yuvatīḥ ṣukrāvāsāḥ,
viṣvasyēṣānā pāṛthivasya vāsva ūṣo adyēhá subhage vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa; to Uṣas)

eṣā divó duhitā prāty adarṣi jyótir vāsānā samanā purāstāt,

[ṛtasya pānthām ānv eti sādhu prajānatīva ná dīṣo mināti.] ☞ 1.124.3^{ed}

1.123.13^c (Kakṣivat Dairghatamasa; to Uṣas)

ṛtasya raṇmīm anuyāchamānā bhadraṁ-bhadraṁ krátum asmāsu dhehi,
ūṣo no adyā suhávā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^a with 1.124.8^a.

1.113.14^d (Kutsa; to Uṣas)

vy āñjibhir divā ātasv adyāud āpa kṛṣṇām nirṇījam devy āvah,
prabodhayānty aruṇebhir ācvaīr óṣā yāti suyūjā ráthena.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 avāhanty aruṇīr jyōtiṣgān mahī citrā raṇmibhiḥ cékitanā,
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{cd} (Kutsa; to Uṣas)
 avāhanti pōṣyā vūryāni citrām ketūm kṛṇute cékitanā,
 iyūṣiṇām upamā śāḍvatīnām vibhātīnām prathamōṣā vy āḍvāit.

1.124.2^{cd} (Kakṣivāt Dairghatamasa; to Uṣas)
 āminatī dāivyāni vratāni praminatī manuṣyā yugāni,
 a : 1.92.12^c; b : 1.92.11^c
 iyūṣiṇām upamā śāḍvatīnām āyatīnām prathamōṣā vy āḍvāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
 ud nr̥dhvām jivó āsur na āgād āpa prāgat tāma ā jyōtir eti,
 āraik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)
 āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣṭoir ābhāiṣuh,
 ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
 idām pitrē marūtām ucyate vācaḥ svādōh svādiyo rudrāya vārdhanam,
 rāsivā ca no amṛta martabhōjanām, tmāne tokāya tānayāya mṛṣa.

cf. 7.45.3^d

2.33.14^d (Gr̥tsamada; to Rudra)
 pāri ṇo hetī rudrāsya vṛjyāḥ, pāri tveśāsya durmatīr mahī gāt,
 2.33.14^d
 āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stómān paḍupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
 (. . stómam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣa ca, &c.]

1.115.10^{+d} (Kutsa; to Sūrya)
 citrām devānām ud āgād ānikām cākṣur mitrāsya vārunasyāgnēh,
 āprā dyāvāpṛthivī antāriksām sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)
 urdhvām ketūm savitā devó agrej jyōtir viḍvasmāi bhūvanāya kṛṇvān,
 1.92.4^o
 āprā dyāvāpṛthivī antāriksām ví sūryo raṇmibhiḥ cékitanāḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

śá retodhā vṛṣabhāḥ ṣaṇvatīnām, tásminn ātmā jāgatas tasthūṣaḥ ca,

3.56.3^d

tán ma ṛtām pátu ṣatācāradaya yūyám páta svastibhiḥ sádā nah.

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá áḡvā haritaḥ sūryasya citrá étagvā anumádyasaḥ,
namasyánto divá ū pr̥sthám asthuḥ pári dyāvāpr̥thivī yanti sadyáḥ.

3.58.8^d (Viṣvāmītra; to Aṇvins)

áḡvinā pári vām iṣaḥ puruṣéir iyúr gīrbhír yátamānā ámṛdhrah,
rátho ha vām ṛtajá ádriḡjūtaḥ pári dyāvāpr̥thivī yāti sadyáḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritaḥ sadhásthāt : 7.60.3^a, áyukta sapta haritaḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivāt Dāirghatamasa

1.116.7^{a+d} (Kakṣivāt Dāirghatamasa; to Aṇvins)

yuvám narā stuvaté pajriyāya kakṣiváte aradataṁ púramdhim,
kārotarūc chapḥád áḡvasya vīṣṇaḥ ṣatām kumbhān asiñcātām sūrāyāḥ.

1.117.7^a (The same)

yuvám narā stuvaté kṛṣṇiyāya viṣṇāpvaṁ dadathur viḡvakāya,
ghóṣayāi cit pitṛśáde duroné pátiṁ jūryantyā áḡvināv adattam.

1.117.6^d (The same)

tád vām narā ṣāṇsyaṁ pajriyēna kakṣivātā nāsatyā párijman,
ṣaphád áḡvasya vājīno jānāya ṣatām kumbhān asiñcātām mādḥnūmān.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rígvēda Kommentar, p. 18.

1.116.16^a (Kakṣivāt Dāirghatamasa; to Aṇvins)

ṣatām meṣān vṛkyé cakṣadānām ṛjráḡvaṁ tám pitāndhām cakāra,
tasmā ákṣī nāsatyā vicákṣa ádhattām dasrá bhiṣajāv anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkyé māmahānām támah prāñitam áḡvīna pitrá,
ákṣī ṛjráḡve áḡvināv adhattām jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivāt Dāirghatamasa; to Aṣvins)

yó vām aṣvinā mánaso jáviyān ráthah sváçvo víça ájigāti,
yéna gáchathah sukṛto duroṇám téna narā vartir asmábhyam yātam.

1.183.1^c (Agastya; to Aṣvins)

tām yuñjatham mánaso yó jáviyān trivandhuró vṛṣaṇā yás triakráh,
yénopayáthah sukṛto duroṇám tridhātunā patatho vír ná parṇāih.

Cf. yātām aṣvinā sukṛto duroṇám, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcatām mádhūnām: 1.116.7^d, çatām kumbhān asiñcatām sūrāyāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya: 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivāt Dāirghatamasa; to Aṣvins)

purú várpaṇsy aṣvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasūm vājīnam āpratitam ahihānam çravasyām tárutram.

7.71.5^b (Vasiṣṭha; to Aṣvins)

yuvām cyāvānam jarāso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,
nir ānhasas tāmasa spartam átriṁ ní jáhuṣām çithiré dhātam antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣūn vṛkyè māmahānām: 1.116.16^a, çatām meṣān vṛkyè cakṣadānām.

1.117.20^d (Kakṣivāt Dāirghatamasa; to Aṣvins)

ádhenum dasrā staryām viṣaktām āpinvataṁ çayāve aṣvinā gām,
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yōṣām.

10.39.7^b (Ghoṣā Kakṣivati; to Aṣvins)

yuvām ráthena vimadāya çundhyuvām ny ūhathuḥ purumitrāsya yōṣaṇām,

yuvām hávam vadhrimatyā agachataṁ yuvām sūṣutim cakrathuḥ pūramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^c.

1.117.21^d (Kakṣivāt Dāirghatamasa; to Aṇvins)

yāvaṃ vṛkeṇācvinā vāpantēṣaṃ duhāntā mānuṣāya dasrā,
abhī dāsyuṃ bākureṇā dhāmāntorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitrāvaruṇi; to Vāicvanara)

tvē asuryaṃ vāsavo ny ṇvan krātuṃ hī te mitramaho juṣānta,
tvāṃ dāsyūṃr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṃ vṛkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣivāt Dāirghatamasa; to Aṇvins)

sādā kavī sumatīm ā cake vām viçvā dhiyo aṇvinā prāvataṃ me,
asmē rayīm nāsatyā brhāntam apatyasācaṃ ṛṭyaṃ rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsomā yuvām āṅgā tārutram apatyasācaṃ ṛṭyaṃ rarāthe,
yuvām cūṣmaṃ nāryaṃ carṣaṇibhyaḥ sām vivyathuḥ prtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliebet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with cūṣmaṃ in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛṭya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛṭya, something like German 'protzig', is a kind of kenning of rayī (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣivāt Dāirghatamasa; to Aṇvins)

etāni vām aṇvinā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyāṃ suvīrāso vidātham ā vadema.

2.39.8^a (Grtsamada; to Aṇvins)

etāni vām aṇvinā vārdhanāni brāhma stōmaṃ grtsamadāso akran,
tāni narā jujuṣāṇōpa yataṃ brhād vadema vidāthe suvīrāḥ

☞ refrain, 2.1.16^d ff.

2.12.15^d (Grtsamada; to Indra)

yāḥ sunvatē pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḥ,
vayām ta indra viçvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā iṇata mōtā jālpīḥ,
vayām sōmasya viçvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., brhād vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkāḥ svāvaṇ yātv arvāṇ.*

1.118.1^d (Kakṣivāt Dairghatamasa; to Aṇvins)

ā vām rātho aṇvinā cyeṇāpatvā [*sumṛīkāḥ svāvaṇ yātv arvāṇ,*] 1.35.10^b
yó mártasya mánaso jávyān trivandhuró vṛṣaṇā vātarañhāḥ.

1.183.1^b (Agastya; to Aṇvins)

tām yuñjāthām mánaso yó jávyān trivandhuró vṛṣaṇā yás tricakráḥ,
yēnopayāthāḥ sukṛto duroṇāḥ, tridhātunā patatho vír ná parñāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávyān see under 1.117.2^c.

1.118.3^{abcd} (Kakṣivāt Dairghatamasa; to Aṇvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṇṇutaṁ ḷlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṇvinā purājāḥ.

3.58.3^{abcd} (Viṣvāmitra; to Aṇvins)

suyúgbhir áṇvāḥ suvṛtā ráthena dásrāv imám ṇṇutaṁ ḷlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṇvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa; to Aṇvins)

ā vām cyeṇāso aṇvinā vahantu ráthe yuktāsa aṇvāḥ patamgāḥ,
yé aptúro divyāso ná gṛdhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja; to Aṇvins)

ā vām váyo 'ṇvāso váhiṣṭhā abhí práyo nāsatyā vahantu,
prā vām rátho mánojavā asarjīśāḥ prkṣá iṣṭho ānu pūrvīḥ. 6.63.7^c

For the difficult pāda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣá Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vāndanam āirataṁ dānsābhiḥ: 1.112.5^b, úd vāndanam āirayataṁ svār dr̥ḷe.

1.118.9^a (Kakṣivāt Dairghatamasa; to Aṇvins)

yuvám cvetám pedáva indrajūtam ahihānam aṇvinādhattam áḡvam,
johūtram aryó abhibhūtim ugrám sahasrasūm vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoṣā Kakṣivati; to Aṇvins)

yuvám cvetám pedáve 'ḡvināḡvam navābhir vājair navatí ca vājīnam,
carkṛtyam dadhathur drāvayātsakham bhāgam ná nṛbhyo hávyam
mayobhūvam.

The problem of interpretation is johūtram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Śāyana had previously indicated the same translation, and accounted for it by atiṇyena sañ-grāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. *pātra* 'instrument of drinking'; *johūtra* means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel *carṣṭyam* 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression *johūtram aryāḥ* is paralleled even more closely by *carṣṭyam aryāḥ* in 4.38.2; cf. also *havyo aryāḥ* in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that *carṣṭyam aryāḥ* means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that *havyo aryāḥ* means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating *johūtram aryāḥ*, and *carṣṭyam aryāḥ* by 'he is to be praised or called by the poor'. *ari* is in these passages synonymous with *sūri* and *maghāvan*: *carṣṭyam aryāḥ* 'fit to be praised by the rich (sacrificer)'; *johūtram aryāḥ* 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated *pāda* cf. 1.117.9^b.

1.121.5^{cd} (*Kakṣivāt Dāirghatamasa*; to Indra, or Viṣve Devāḥ)
tūbhyām pāyo yāt pitārāv ānītam rādhaḥ surētas turāṇe bhuranyū,
gūci yāt te rēkṣa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11^{cd} (*Nābhānediṣṭha Mānava*; to Viṣve Devāḥ)
makṣū kanāyāḥ sakhyām nāvīyo rādho nā rēta ṛtām it turāṇan,
gūci yāt te rēkṣa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a *pāda* almost identical with 10.61.11^a *makṣū kanāyāḥ sakhyām nāvagvāḥ*.

1.121.13^b (*Kakṣivāt Dāirghatamasa*; to Indra, or Viṣve Devāḥ)
tvām sūro harito rāmāyo nṛṇ bhārac cakrām ētaḥ nāyām indra,
prāśya parām navatīm nāvyanām āpi kartām avartayō 'yajyūn.

5.31.11^c (*Avasyu Ātreya*; to Indra)
sūraḥ cid rātham pāritakmyāyām pūrvam karad uparam jūjvānsam,
bhārac cakrām ētaḥ sām riṇāti purō dādhat sanīṣyati krātuṁ nah.

4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with *nṛṇ* in 1.121.13^a (why, after all, not accusative, if such expressions as *hārayo vṛṣaṇaḥ*, 6.44.19, 10.112.2, are to be trusted?); with *nāyām* in 1.121.13^b; and, above all, with the difficult legend of *Ētaḥ* and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Fischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tām no viṣve varivasyantu devāḥ.

1.122.6^a (*Kakṣivāt Dāirghatamasa*; to Viṣve Devāḥ, here Mitra and Varuṇa)
grutam me mitrāvaruṇā hāvemotā grutam sādane viṣvātaḥ sīm,
grōtu nah grōturātiḥ suṣrōtuḥ suṣṣētrā sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bahāvā sisṛtaṁ jivāse na ā no gāvūtīm ukṣatām ghṛtēna,

cf. 3.62.16^{ab}

ā no jāne ṇavayataṁ yuvānā ṇrutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhört uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitz, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root ṇru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ ṇṇavat sindhur adbhiḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṇrutu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṇrutā rājāno amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)

bhāḡasya svāsā varuṇasya jāmir uṣaḥ sūnṛte prathamā jarasva,

paçcā sā daghyā yó aghāsyā dhātā jāyema tān dākṣiṇyā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stómair īlate vāsisthā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,

gāvām netrī vājapatnī na uchōsaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇyā to dākṣiṇyā(h), notwithstanding the expression rātho dākṣiṇyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApC. 7.28.2. In st. 1.123.1 dākṣiṇyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa ; to Uṣas)

āçvāvatr gomatir viçvāvārā yātāmānā raçmibhiḥ sūryasya,

pārā ca yānti pūnar ā ca yanti bhadrā nāma vāhamānā uṣāsaḥ.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

jusāsvāgna īlayā sajōṣā yātāmāno raçmibhiḥ sūryasya,

jusāsava naḥ samidham jātaveda ā ca devān havirādyāya vakṣi.

cf. 5.1.11^d

1.123.13^c, uṣo no adyā suhāvā vy ūcha : 1.113.7^d, uṣo adyēhā subhage vy ūcha.

1.124.2^a: 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b: 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd}: 1.113.15^{ed}, iyūṣiṇām upamā çāçvatīnām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣā vy ādyāt (1.113.15^d, āçvatī).

1.124.3^a: 1.113.7^a, eṣā divo duhitā prāty adarṣi.

1.124.3^{od} (Kakṣīvat Dāirghatamasa; to Uṣas)

leṣā divo duhitā prāty adarṣi, jyōtir vāsānā samanā purāstāt, ॐ 1.113.7^a
ṛtāsya pānthām ānv eti sādhu prajānatīva nā dīco mināti.

5.80.4^{od} (Satyaçravas Ātreya; to Uṣas)

eṣā vyēni bhavati dvibārḥa aviskṛvānā tanvām purāstāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva nā dīco mināti.

10.66.13^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

[dāivyā hōtārā prathamā purohita] ṛtāsya pānthām ānv emi sādhuṣā,
[ॐ 2.3.7^a

kṣétrasya pátim prátiveçam imahe víçvān devān amṛtān āprayuchatah.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagatī variant for the tristubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3; 5.80.4; secondly, because ānv+1 does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, ūpa prā yanti, and ānu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hōtārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlv, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hōtārā, otherwise apri-*geni*, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣīvat Dāirghatamasa; to Uṣas)

pūrve ārdhe rājaso apyāsya gāvām jānītry akṛta prā ketum,
vy ū prathate vitarām vāriya óbḥā prṇānti pitrór upāsthā.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpriyaḥ, here Barhis)

prācinām barhiḥ pradīçā prthivya vāstor asyā vṛjyate āgre āhnām,
vy ū prathate vitarām vāriyo devébhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 2.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. yerg = Avestan varaz, Gr. *φεργ*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāh as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāh (sc. uśāsah), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, Ved. Stud. i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vrjyate āgre āhnām, which introduces Uṣas in person. See vāstor uśāsah, or uśāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivat Dairghatamasa; to Uṣas)

abhrātēva puṁsā eti pratīcē gartārūg iva sanāye dhānānām,
jāyēva patyā ucatī suvāsā, [uśā hasrēva nī rñite āpsah.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

ayām yōniḥ cakrmā yām vayām te jāyēva patyā ucatī suvāsāh,
arvācināh pārivito nī śīdemā u te svapāka pratīcēh.

10.71.4^d (Brhaspati Āngirasa; to Jñāna)

utā tvaḥ pācyaṇ nā dadarṣa vācam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmāi tanvām vī sastre jāyēva patyā ucatī suvāsāh.

10.91.13^d (Aruṇa Vaitahavya; to Agni)

imām pratnāya suṣṭutīm nāvīyasīm vocēyam asmā ucatē ṛṇōtu nah,
bhūyā āntarā hṛdy asya nispṛce jāyēva patyā ucatī suvāsāh.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, Bezz. Beitr. xv. 2; Fischel, Ved. Stud. i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, SBE. xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣāḥ hasréva ní riṇṭe āpsaḥ : 5.80.6^b, yóṣeva bhadrā ní riṇṭe āpsaḥ.]

1.124.10^b (*Kakṣīvat Dairghatamasa*; to *Uṣas*)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē sūṇṭe jārāyanti.

4.51.3^o (*Vāmadeva*; to *Uṣas*)

uchāntīr adyā citayanta bhojān rādhodéyāyośaso maghóniḥ,
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmaso vímadhye.

The obscure word *jārāyanti* (*Sāyana*, *sarvaprāṇināḥ kṣapayanti*!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, *uṣāsam . . . prāti viprāso matibhir jarante*, 5.80.1. Since the bards sing to *Uṣas* habitually, *Uṣas*, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', *revāt stotrē jārāyanti*. This is, in fact, what happens on the morning of each (sacrificial) day when *Uṣas* appears. In 1.123.5; 7.76.6 *Uṣas* is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem *jārāya* in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root *gar* (*jāgar*) never shows initial *j*. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transmute the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (*Kakṣīvat Dairghatamasa*; to *Uṣas*) =

6.64.6 (*Bharadvāja*; to *Uṣas*)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhájo vyūṣṭāu,
amā saté vahasi bhūri vāmām ūṣo devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to *Parucchepa Dāivodāsi*

[1.127.1^b, vásuṁ sūnūṁ sáhaso jātávedasam : 8.71.11^a, agnīm sūnūṁ, &c.]

1.127.2^{c+e} (*Parucchepa Dāivodāsi*; to *Agni*)

yájiṣṭham tvā yájamānā huvema jyēṣṭham āṅgīrasam vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyām hótāraṁ carṣaṇīnām,
çocīṣçaṁ vīṣaṇam yām imā víçāḥ právantu jutāye víçāḥ.

8.60.3^d (Bharga Pragātha; to Agni)
 āgne kavīr vedhā asi hótā pāvaka yāksyaḥ,
 mandrō yājīṣṭho adhvarésv īdyo viprebhiḥ cakra mánmabhiḥ. 8.4.7.1^b
 8.23.7^b (Viçvamanas Vāiṣya; to Agni)
 agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇīnām,
 tām ayā vācā gr̥ṇe tām u va stuṣe.
 8.60.17^d (Bharga Pragātha; to Agni)
 agnīm-agnīm vo ādhrigum̐ huvēma vṛktābarhiṣaḥ,
 agnīm hitāprayasaḥ caçvatīṣv ā hótāraṁ carṣaṇīnām.

Oldenberg, SBE. xlv. 129, translates the first tristic of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Añgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ cakra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi; to Agni)
 viçvāsūṁ tvā viçūṁ pātīm havāmahe sārvasūṁ samānām dāmpatīm bhujé satyā-
 gīrvāhasaṁ bhujé,
 ātithīṁ mānuṣāṇām pitūr na yāsyāsayā,
 amī ca viçve amṛtāsa ā vāyo havyā devésv ā vāyaḥ.
 8.23.25^a (Viçvamanas Vāiṣya; to Agni)
 ātithīṁ mānuṣāṇām sūnūṁ vānaspatīnām,
 viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām ātithīr mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi; to Agni)
 tvām agne sāhasā sāhantamaḥ çuṣmīntamo jāyase devātātaye rayīr nā devātātaye,
 çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,
 ādha smā te pāri caranty ajara çruṣṭīvāno nājara.
 1.175.5^{ab} (Agastya; to Indra)
 çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,
 vṛtraghnā varivovidā maṁsīṣṭhā açvasūtamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of mādā and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^a (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasavata uṣarbūdhe paṇuṣé nāgnāye stōmo babhūtv agnāye,
prāti yād m̐ haviṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣūnām jūrñir hóta ṛṣūnām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetūnā prā yantam asmā ārcate,
çevam̐ hí jaryām vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^a is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^d, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^b cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayamasy ṛtāsy pathā nāmasā haviṣmatā devātātā
haviṣmatā,

sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariçvā mánave parāvato devām bhāḥ parāvataḥ.

10.70.2^c (Sumitra Bādhryaçva ; Āpra, here to Narāçaṁsa)

ā devānām agrayāvehá yātu nārāçaṁso viçvārupebhīr āçvāñ,
ṛtāsy pathā nāmasā miyédho devébhyo devātamaḥ suśūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāḥ)

pāri cin mārto drāviṇam̐ mamanyād ṛtāsy pathā nāmasā vivāset,
utā svéna krātunā sām vadeta çréyaṁsam̐ dākṣam̐ mánasā jagṛbhāt.

For 1.128.2 see Oldenberg, SBE. xlii. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.46^d.

1.128.6^{e+f} (Parucchepa Dāivodāsi ; to Agni)

viçvo viḥayā aratīr vásur dadhe háste dākṣiṇe tarāñir ná çirathac chravasyāyā
ná çirathat,

viçvasmā id iṣudhyatē devatrā havyām ōhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnīr dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhaya svārṇaram̐ devāso devām aratīm dadhanvire,
devatrā havyām ōhire.

8.39.6^d (Nābhāka Kāṇva ; to Agni)

agnīr jatā devānām agnīr veda mātānam̐ apīçyam̐,
agnīḥ sā draviṇodā agnīr dvārā vy ūrñute svāhuto nāvīyasā nābhantām
anyaké same.] refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in ōhiṣe (Padapāṭha, ā + ōhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ōhiṣe to wit: 'für jeden Lebenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel ōhire (Padapāṭha, ā + ōhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to *viṣvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo vihāyā aratir vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative *vāsūr*). So Sāyana; differently Mādhyama to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas* to *dhūma ṛṇvati* (ūrṇotu).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

*agnīm hótāram ṛlate vāsudhitim priyam cētiṣṭham aratim ny ṛrire havya-
vāham ny ṛrire,
viṣvāyūm viṣvāvedasam hótāram yajatām kavim,
devāso raṇvām āvase vasūyāvo gṛbhī raṇvām vasūyāvaḥ.*

5.1.7^b (Budha Ātreya, and Gavisthira Ātreya; to Agni)
*prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṛlate nāmobhiḥ,
ā yās tatāna ródasi ṛtēna nītyam mṛjanti vājīnam gṛhṛtēna.*

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)
*agnir id dhī pracetā agnir vedhástama ṛṣiḥ,
agnīm hótāram ṛlate yajñēsu mānuṣo viṣaḥ.*

7.16.1^c (Vasiṣṭha Maitravaruni; to Agni)
enā vo agnīm nāmas, orjō nāpātām ā huve, 7.16.1^b
priyam cētiṣṭham aratim svadhvarām viṣvasya dūtām amitam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *āgne hótāram ṛlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^g, *prkṣām ātyam ná vājīnam: 1.135.5^c, āḥim ātyam, &c.*]

1.129.3^g (Parucchepa Dāivodāsi; to Indra)

*dasmō hī śmā viṣaṇam pinvasi tvācam kām cid yāvīr arārum ṣūra mārtyam
parivṛnāksi mārtyam,
indrotā tūbhyam tād divē tād rudrāya svāyaṣase,
mitrāya vocam vārunāya saprāthaḥ sumṛṭikāya saprāthaḥ.*

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevataḥ)
*nāmo divē brhatē ródasibhyam mitrāya vocam vārunāya mīlhūse
sumṛṭikāya mīlhūse,
indram agnīm ūpa stuhī, dyukṣām aryamānam bhāgam, cf. 1.12.7^a
jyōg jīvantam prajāyā sacemahi sōmasyotī sacemahi.*

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhiḥ: 1.7.4^c, ugrā ugrābhīr utibhiḥ.

1.129.9^{a+s} (Paruccheṣa Dāivodāsi; to Indra)

tvām na indra rāyā páriṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,
sācasva naḥ parākā ā sācasvāstamikā ā,
pāhi no durād arād abhiṣtibhiḥ sādā pāhy abhiṣtibhiḥ.

4.31.12^b (Vāmadeva; to Indra)

asmān aviddhi viṣvāhēndra rāyā páriṇasā,
asmān viṣvābhīr utibhiḥ.

8.97.6^d (Rebha Kācyapa; to Indra)

sā naḥ sōmeṣu somapāḥ sūtēṣu ṣavasas pate,
madāyasya rādhasā sunītavātēndra rāyā páriṇasā.

10.93.11^e (Tānva Partha; to Viṣve Devāḥ, here Indra)

etām ṣānsam indrasmayuṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣtibhiḥ sādā pāhy abhiṣtibhiḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^f, prā no rāyā páriṇasā.

1.130.1^s (Paruccheṣa Dāivodāsi; to Indra)

ēndra yāhy ūpa naḥ parāvāto nāyām āchā vidāthāniva sātpatir āstām rājeva
sātpatih,

hāvāmahe tvā vayām prāyasvantāḥ sūtē sācā,
putrāso ná pitāram vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devātithi Kāṇva; to Indra or Puṣan)

pāra gāvo yávasam kác cid āghrṇe nītyam rékṇo amartya,
asmākaṁ pūṣann avitā ṣivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gautama; to Indra)

nākiḥ páriṣtir maghavan maghāsya te yád dācūse daṣasyāsi,
asmākaṁ bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6^b (Paruccheṣa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

gumbhānto jēnyam yathā vājeṣu vipra vājīnam,
ātyam iva ṣavase sātāye dhānā viṣvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Viṣa Jāna; to Agni)

etām te stōmam tuvijāta vipro rátham ná dhīraḥ svápā atakṣam,
yādīd agne prāti tvām deva hāryaḥ svārvatr apā enā jayema.

5.29.15^d (Gauriviti Çaktya ; to Indra)

indra bráhma kriyámāṇa juṣasva yá te çaviṣṭha návyā ákarma,
vástreva bhadrá sukṛtā vasūyú rátham ná dhírah svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigváya çambaram : 1.56.6^b, árandhaya 'tithigváya çambaram ;
cf. 9.61.2^b.]

1.130.8^s (Parucchepa Daivodāsi ; to Indra)

indráḥ samātsu yájamānam áryam právad víçveṣu çatāmūtir ājiṣu svārmilheṣv
ājiṣu,

mānave çasad avratān tvācam kṛṣṇām arandhayat,
dākṣan ná víçvan tatrṣāṇam oṣati ny ārcasānam oṣati.

8.12.9^b (Parvata Kāva ; to Indra)

indrah sūryasya ragmibhir ny ārcasānam oṣati,
agnir vāneva sāsaḥ prā vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)

sūraç cakrām prā vṛhaj jatā ójasā prapitvā vícam aruṇo muṣāyatīçanā á muṣāyati,
uçānā yāt parāvátó 'jagann ūtāye kave,
sumnāni víçvā mānuṣeva turvánir áhā víçveva turvánih.

8.7.26^a (Punarvatsa Kāva ; to Maruts)

uçānā yāt parāváta ukṣṇó rándhram áyātana,
dyāur ná cakradad bhiyá.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçanā (later Uçanas) Kāva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help. The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps oversceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1^f ; 8.12.22^b, devāso dadhire puráh : 5.16.1^d, mártāso dadhiré puráh :
8.12.25^b, devās tvā dadhiré puráh.]

[1.131.4^b, pūro yād indra çāradīr avātīrah: 1.174.2^b; 6.20.10^c, saptā yāt pūrah çārma çāradīr dāt.]

1.132.1^{bc} (Parucchepa Dāivodāsi; to Indra)

tvāya vayām maghavan pūrvye dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asminn āhany ādhi vocā nū sunvaté,
asmin yajñé ví cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nabhāka Kāṇva; to Indra and Agni)

yād indragñí jānā imé vihvāyante tānā girā,

asmākebhīr nṛbhīr vayām sāsahyāma pṛtanyatō vanuṣyāma vanuṣyatō
[nābhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^c (q.v.); 9.61.29^c; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a; 26.1^a.

[1.132.4^b, yād āngirobhyo 'vṛṇor āpa vrajām: 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi; to Indra)

sām yāj jānān krātubhiḥ çūra iksāyad dhāne hité taruṣanta çravasyāvaḥ prá
yaksanta çravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,
indra okyām didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi; to Viṣve Devāḥ)

āstu çrāuṣaṭ purō agnīm dhiyā dadha ā nū tác chārdho divyām vṛṇimaha
indravāyū vṛṇimahe,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyaśi,
ādha prá sū na úpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137; for 1.139.1, Pischel, Ved. Stud. i. 69, 70; Hillebrandt, Ved. Myth. i. 488; Ludwig, Kritik, pp. 12, 19; Über Methode, p. 24; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi; to Indra)

vanóti hí sunvān kṣāyām pārṇasah sunvāno hí śmā yājaty áva dvīṣo devānām
áva dvīṣah,

sunvānā ít siśāsati sahāsrā vājy ávṛtaḥ,
sunvanāyéndro dadaty abhúvam rayīm dadaty abhúvam.

8.32.18^b (Medhatithi Kāṇva; to Indra)

pānya ā dardirac chatā sahāsrā vājy ávṛtaḥ,
indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^a (Parucchepa Daivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāpāsah sūkṛtā abhidyavo gōbhīh
krāpā abhidyavaḥ,

yād dha krāpā irādhyai dākṣaṁ śacanta ūtāyaḥ,
sadhritenā niyūto dāvāne dhiya ūpa bruvata tm dhiyaḥ.

2.11.11^b (Grtsamada; to Indra)

pībā-pibéd indra çūra sómaṁ, māndantu tvā mandīnaḥ sutāsah,

2.11.11^a

prñantas te kuṁśī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (Rṣabha Vaiçvāmītra; to Agni)

ṛtāvā yasya ródasī dākṣaṁ śacanta ūtāyaḥ,
haviṣmantas tám īlate tám sanīṣyánto 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāpā by 'mixed'. This suggestion, as well as the comparison with *κρῆμα*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hilfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣaṁ with ródasī. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ śacanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been aloft as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^b (Parucchepa Daivodāsi; to Vāyu)

vāyur yuñkte rōhitā vāyur aruṇā vāyū rāthe ajirā dhuri vólhave váhiṣṭhā
dhuri vólhave,

prā bodhaya pūramdhiṁ jarā á sasatīm iva,

prā cakṣaya ródasī vāsayoṣāsah grāvase vāsayoṣāsah.

5.56.6^{cd} (Ḷyāvāḱva Atreya; to Maruts)

yuṅgdhvām hy āruṣī rāthe, yuṅgdhvām rātheṣu rohiṭaḥ, 1.14.12^a
yuṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pādas see under 1.14.12^a.

1.134.6^{cs} (Parucchepa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pītīm arhasi sutānām
pītīm arhasi,

utó vihútmatinām viḱṣm vavarjūṣṇām,

viḱva ít te dhenāvo duhra āḱiram ghṛtām duhrata āḱiram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

īndraḥ ca vāyav eṣām, sómānām pītīm arhathaḥ, 4.47.2^a

yuvām hí yántindavo nimnām āpo ná sadhryāk, 4.47.2^d

5.51.6^b (Svastyātreya Atreya; to Viḱve Devāḥ)

īndraḥ ca vāyav eṣām, sutānām pītīm arhathaḥ, 4.47.2^a

tām juṣethām arepāsāv abhí prāyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pīḱṇayo ghṛtām duhrata āḱiram,

enām ṛtāsyā pipyūṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viḱṣm vavarjūṣṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, something like 'impious' (cf. āsunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghṛtām duhrata āḱiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āḱiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{af} (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyām sōmaḥ páripūto ádribhi sparhā vāsanaḥ pári kōcam arṣati cukrá
vāsāno arṣati,

tāvāyām bhāgā āyūsu sōmo devēṣu hūyate,

vāha vāyo niyūto yāhy asmayúr juṣāṇó yāhy asmayúḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyām ádribhiḥ sūtó gōbhiḥ ḱṛtó mādāya kām,

prā sōma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prā vīrayā ḱicayo dadrire vām adhvaryúbhir mādhumantaḥ sūtāsaḥ,

vāha vāyo niyūto yāhy áchá, pibā sūtāsyāndhaso mādāya, 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucehepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the *prāṭigaṣṭra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucehepa *Dāivodāsi*; to *Vāyu*)

ā no niyūdbbhiḥ ṣṭatīnibhir adhvarām sahasrīnibhir ūpa yāhi vitāye vāyo
havyāni vitāye,

tāvayām bhagā rtvīyaḥ saraṃmih sūrye sácā,

adhvaryūbhir bhāramāṇā ayaṃsata, vāyo ṣukrá ayaṃsata.

cf. 1.135.3^f

7.92.5^{ab} (*Vasiṣṭha*; to *Vāyu*)

ā no niyūdbbhir ṣṭatīnibhir adhvarām sahasrīnibhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yuyām pāta svastibhiḥ sādā naḥ.

c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū sū sāvane mādayasva, 7.29.2^a. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prāṭigaṣṭra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vitāye.

1.135.3^f, 6^b, adhvaryūbhir bhāramāṇā ayaṃsata.

1.135.4^{ab+c} (Parucehepa *Dāivodāsi*; to *Vāyu*)

ā vām rātho niyūtvaṇ vakṣad āvase 'bhi prāyāṃsi sūdhitāni vitāye vāyo
havyāni vitāye,

pibatam mādhu andhasaḥ pūrvapēyam hi vām hitam,

vāyav ā candrēṇa rādhasā gatam, indraḥ ca rādhasā gatam.

cf. 1.135.4^f

6.16.44^b (*Bharadvāja*; to *Agni*)

āchā no yāhy ā vahābhi prāyāṃsi vitāye,

ā devān sōmapitaye.

cf. 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candrēṇa rādhasā gatam: 4.48.1^c—4^c, vāyav ā candrēṇa rāthēna.]

[1.135.5^c, ācūm ātyam ná vājīnam: 1.129.2^s, prkṣām ātyam, &c.]

1.135.6^e (Paruccheha Daivodāsi; to Vāyu)

imé vām sómā apsv ā sutā ih₁ādhvaryūbhir bhāramāṇa ayaṁsata, vāyo cūkrā
ayaṁsata, 1.135.3^b

etē vām abhy asṛkṣata tirāḥ pavītram ācāvaḥ,
yuvāyāvō 'ti rōmāny avyāyā sōmāso āty avyāyā.

9.62.1^b (Jamadagni Bhārgava; to Soma Pavamāna)

etē asṛgram indavas tirāḥ pavītram ācāvaḥ,
viçvāny abhi sūubhagā.

9.67.7^b (Gotama; to Soma Pavamāna)

pāvamānāsa indavas, tirāḥ pavītram ācāvaḥ,
indram yāmebhir ācata.

9.24.1^b

It seems natural to suppose that the repeated pāda, tirāḥ pavītram ācāvaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheha Daivodāsi; to Vāyu and Indra)

āti vāyo sasatō yāhi çāçvato yātra grāva vādati tātra gachatam grhām indraç ca
gachatam,

vi sūñtā dādṛçe riyate ghṛtām ā pūṇyā nyūtā yātho adhvarām indraç ca yātho
adhvarām.

4.49.3^b (Vāmadeva; to Indra and Brhaspati)

ā na indrābrhaspati grhām indraç ca gachatam,

somapatā sōmapitaye.

1.23.3^c

8.69.7^b (Īrīyamedha Āṅgīrasa; to Indra)

ūd yād bradhnāsyā viṣṭāpaṁ grhām indraç ca gānvahi,
mādhvaḥ pitvī sacevahi triḥ sapta sākhyuḥ padē.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6; 7.88.3; 8.25.2; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheha Daivodāsi; to Mitra and Varuṇa)

prā sū jyēṣṭham nicirābhyām brhān nāmo havyām matīm bharaṭa mṛṇyādbhyām
svādīṣṭham mṛṇyādbhyām,

tā samrājā ghṛtāsutī yajñē-yajña upastutā,

āthainoḥ kṣatrām nā kūtāç canādhīṣe devatvām nū cid adhīṣe.

2.41.6^a (Gṛtsamada; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī adityā dānunas patī,

1.136.3^f

sācete ānavahvaram.

Cf. 8.29.9^b, samrājā sarpiṛāsuti; and 8.8.16^d, vasūyād dānunas pati. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheha Daivodāsi; to Mitra and Varuṇa)

ādarçi gātūr urāve vāryasi pānthā ṛtasya sām ayaṁsta raçmibhiç cākṣur bhāgasya
raçmibhiḥ,

dyukṣām mitrāsya sādānam aryamṇō vāruṇasya ca,

āthā dadhāte brhād ukthyām vāya upastūtyām brhād vāyaḥ.

8.47.9^d (Trita Āptya; to Ādityas)

āditiṛ na uruṣyatv āditiḥ gārma yachatu,

6.75.12^d

mātā mitrāśya revāto aryamaṇó vāruṇasya cālnehāso va utāyah suṇtāyo

va utāyah.

refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

jyōtiṣmatim āditiṁ dharaṇyātksitiṁ svārvatim ā sacete divē-dive jāgrvānsā divē-dive,

jyōtiṣmat kṣatrām ācāte ādityā dānunas pātī,

mitrās tāyor vāruṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6^b (Grtsamada; to Mitra and Varuṇa)

tā samrājā ghr̥tāsuti, ādityā dānunas pātī,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas pati. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya cāntamah: 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mīlhūse sumṛīkāya mīlhūse: 1.129.3^{fg},

mitrāya vocam vāruṇāya saprāthah sumṛīkāya saprāthah.

1.137.1^e, 3^d, asmatrā gantam ūpa nah.

1.137.1^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

susumā yātam ādribhir gōcṛitā matsarā imē sōmāso matsarā imē,

ā rājānā diviṣṛc āsmatrā gantam ūpa nah,

1.137.1^e

imē vām mitravaruṇā gāvācīrah sōmāḥ cūkrā gāvācīrah.

9.64.28^c (Kaṣyapa Mārīca: to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya kṛpā,

sōmāḥ cūkrā gāvācīrah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von Lichtem Strahlenglanz, versehen mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
ācīrah.

1.137.2^c: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raṇmibhih.

1.137.2^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sōmāso dādhyācīrah, sūtāso dādhyācīrah,

1.5.5^c

utā vām uśāso budhi sākām sūryasya raṇmibhih,

1.47.7^d

sūtō mitrāya vāruṇāya pitāye cārur r̥tāya pitāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
mādhora dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añçūm duhanty ādribhiḥ sōmam duhanty ādribhiḥ: 9.65.15^b, tivrām
duhānty ādribhiḥ.]

1.139.1^c: 1.132.5^c, devān āchā nā dhṛtāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çrīyaḥ: 8.92.20^a, yāsmiṇ viçvā, &c.]

[1.139.6^c, sumṛṇīkō na ā gahi: 1.91.11^c, sumṛṇīkō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dīrghatamas Āucathya

1.140.10^a (Dīrghatamas Āucathya; to Agni)
asmākam agne maghāvatsu didiḥy ādha çvāstvān vṛṣabhō dāmūnāḥ,
avāsya ççumatrī adider vārmeva yutsū pariārbhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya; to Vaiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatram ajāram suvṛyam,
vayām jayema çatīnam sahasrīnam vaiçvānara vājam agne tāvotiḥhiḥ.

[1.141.9^d, arūn nā nemīḥ paribhūr ājāyathāḥ: 1.32.15^d, arūn nā nemīḥ pāri tā
babbhūva.]

Cf. 5.13.6.

1.142.1^c (Dīrghatamas Āucathya; Āpra, here Agni)
sāmiddho agna ā vaha devān adyā yatāsrūce,
tāntūm tanuṣva pūrvyām sūtāsomāya dāçūṣe.

8.13.14^c (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana; to Indra)
ā tū gahi prā tū drava mātṣvā sūtāsyā gómataḥ, 8.13.14^b
tāntūm tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b: 1.132.2^a, mādhūmantam tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ: 1.17.2^b, hāvam viprasya, &c.]

1.142.3^a (Dīrghatamas Āucathya; Āpra, here Nārāçansa)
çūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,
nārāçansaḥ trīr ā divo devō devēṣu yajñīyaḥ.

- 8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,
 gūciḥ pāvakā ucyate sō ādbhutaḥ.
 9.24.6^c (Viçvamanas Vaiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhīr anumādyah,
 gūciḥ pāvako ādbhutaḥ.
 9.24.7^a (The same)
 gūciḥ pāvakā ucyate sōmah sūtāsya mādhvah,
 [devāvīr aghaçaṇsahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, gūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, gūci, pāvakā, ādbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyana, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

- 1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 iyām hī tvā matīr māmāchā sujihva vacyāte.

- 5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 sukhāī rāthebhīr ūtāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

- 1.142.6^{a+d}: 1.13.6^{a+b}, vī çrayantām ṛtavīdhaḥ, dvāro devīr asaçcātāḥ.

- 1.142.7^b: 1.13.7^a, nāktosāsā supēçasā.

- 1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)

- ā bhādamāne ūpāke [nāktosāsā supēçasā,]
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

- 5.5.6^b (Vasuçruta Ātreya ; Āpra)
 supratīke yayovīdhā yahvī ṛtāsya mātārā,
 doṣām uśāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anuṣata yahvīr ṛtāsya mātārāḥ,
 marmṛjyānte divāḥ çiçum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)
 samīcīnē abhi tmānā yāhvī ṛtāsya mātārā,
 tanvānā yajñām anusāg yād añjatē.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)
 gām ródasi subāndhave yāhvī ṛtāsya mātārā,
 bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó sú te kīm canā-
 mamat. §§ refrain, 10.59.8^c ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)
 pibataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
 tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivēriṇam.

The dual form, yāhvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdataṁ narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dāivya kavi, yajñām no yakṣatām imām.

1.142.8^d (Dīrghatamas Āucathya; Āpra, here Divine Hotars)
 mandrājihvā jugurvānī hótārā dāivya kavi,
 yajñām no yakṣatām imām, sidhrām adyā divispṛṇam.

§§ 1.13.8^b

§§ 1.13.8^c

2.41.20^b (Grtsamada; to Dyāvapṛthivyau, or Havirdhāne)
 dyāvā naḥ pṛthivī imām sidhrām adyā divispṛṇam,
 yajñām devēsu yachatām.

5.13.2^b (Sutambhara Ātreya; to Agni)
 agnē stōmaṁ manāmahe sidhrām adyā divispṛṇam,
 devāsya draviṇasāyavah.

The question of interpretation involved is this: Is divispṛṇam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xvi. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛṇam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; §§. 10.9.17. We may accept this conclusion notwithstanding that divispṛṇam is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣūdati devó devēsu médhiraḥ; 1.188.10^c,
 agnīr havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany āvir agnir abhavan mātariṣvane,
asyā krátvā samidhānāsyā majmānā prā dyāvā çoçih prthivī arocayāt.

6.8.2^a (Bharadvāja Barhaspatya ; to Vāiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapā arakṣata,
vy āntāriṣam amimita sukrátur vāiçvānaró mahinā nākam aspr̥çat.

7.5.7^a (Vasiṣṭha Maitravaruni ; to Vāiçvānara)

sá jáyamanaḥ paramé vyòman vāyúr ná pāthah pári pāsi sadyāḥ,
tvām bhūvanā janāyann abhi krann āpatyāya jātavedo daçasyān.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ādabdhēbhīr ādṛpītebhīr iṣṭé 'nimiṣadbhiḥ pári pāhi no jáḥ: 6.8.7^{ab},
ādabdhēbhis táva gopūbhīr iṣṭe 'smākaṁ pāhi trisadhastha sūrn̄n.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yonā mithunā sámokasā: 1.159.4^b, jāmí sāyonī mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tām im hinvanti dhítayo dáça vr̥ço devām mártāsa útāye havāmahe,
dhānór adhi pravāta ā sá r̥çvaty abhivrájadbhir vayūnā návādhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhayas tvā vav̥mahe devām mártāsa útāye,

apām nāpātaṁ subhágam sud̥ditiṁ, suprártur̥tim anehásam.]

☞ c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cik̥itvinmanasaṁ tvā devām mártāsa útāye,

vāreṇyasya té 'vasa iyānāso amanmahī.

8.11.6^b (Vatsa Kāva ; to Agni)

vīpraṁ vīprāso 'vase devām mártāsa útāye,

agnīṁ gr̥bhīr havāmahe.]

☞ 8.11.6^c

For 1.144.5 cf. Fischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣāsva prāti harya tād vāco mándra svádhāva řtajāta súkrato,
yó viçvātaḥ pratyāññ āsi darçató raṇvāḥ sám̥dr̥ṣṭāu pitumāñ iva kṣāyāḥ.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyām te návyasi matir āgne ádhāyy asmád ā,

mándra sújata súkrató 'mura dāsmāt̥ithe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sám̥dr̥ṣṭāu pitumāñ iva kṣāyo bhadrá rudrāṇām marūtām

ūpastutiḥ,

góbhiḥ syāma yaçāso jāneṣv ā sādā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darpató and sāmāṛṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhi samcāranti: 3.33.3^d; 10.17.11^c, samānām yónim ānu samcāranti (10.17.11^c, samcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathá te agne çucáyanta ayór dadāçúr vājebhir açuṣāṇáh,
ubhé yát toké tánaye dádhanā ṛtásya sáman raṇáyanta deváh.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasásya yád viyutá sásminn ūdhann ṛtásya dháman raṇáyanta deváh,
mahán agnir námasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlii. 170, 343; RV. Noten, pp. 147, 273. Agni is āyú, as well as men are āyávaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyóḥ in 1.147.1^a to āyávaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyávo māmāteyám te agne páçyanto andhám duritád áraçkan,
rarákṣa tán sukríto viçvávedā dípsanta id ripávo náha debhuḥ.

Since māmāteyá, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyávaḥ . . . yé pāyávaḥ). Cf. Oldenberg, SBE. xlii. 171, 334; RV. Noten, p. 147.

1.148.1^a, máthid yád im viṣtó mātariçvā: 1.71.4^a, máthid yád im vibhṛto mātariçvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purúṇi dasmó ní riṇāti jámbhāir ād rocate vána á vibhávā,
ād asya vátó ānu vāti çocír ástur ná çáryām asanám ānu dyún.

7.3.2^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

próthad áçvo ná yávase 'vişyán yadá maháh samváranap vy ásthāt,
ād asya vátó ānu vāti çocír ádha sma te vrájanam kṛṣṇám asti.

Very similar lines are: 4.7.10^b, yád asya vátó anuvāti çocíḥ, and 10.142.4^c, yadá te vátó anuvāti çocíḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄ iná inásya vásunaḥ padá á,
 ūpa dhrājantam ādrayo vidhān̄ it.

10.93.6^c (Tānya Partha; to Viçve Devāḥ)

utá no devāv aṇvinā çubhás pátir dhāmabhir mitrávaruṇā uruṣyatām,
 mahāḥ sá rāyá éṣatē 'ti dhānveva duritā.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Fischel's treatment of them, Ved. Stud. ii. 99 ff., involves dividing pátir dán̄ from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author IF. xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṇvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, SBE. xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄ (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá kṣitir asura yá máhi priyá řtāvānāv řtām á ghoṣatho bṛhát,
 yuvām divó bṛható dākṣam abhúvam̄ gām̄ ná dhury ūpa yuñjāthe apāḥ.

8.25.4^c (Viçvamanas Vāyaçva; to Mitra and Varuṇa)

mahāntā mitrávaruṇā samrājā devāv ásurā,
 řtāvānāv řtām á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, SBE. xlv. 224; RV. Noten, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe: 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām mitrásya varuṇasya dhāma; 7.61.4^a, çānsā mitrásya, &c.;
 10.10.6^c, bṛhān mitrásya, &c.; 10.89.8^c, prá yé mitrásya, &c. Cf.
 also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya; to Mitra and Varuṇa)

anaçvó jātó anabhiçúr árvā kánikradat patayad urdhvāsanaḥ,
 acittam̄ bráhma jujuṣur yúvanaḥ prá mitré dhāma varuṇe gr̄pántaḥ.

4.36.1^a (Vāmadeva; to Ṛbhuv)

anaçvó jātó anabhiçúr ukthyó ráthas tricakráḥ pári vartate rájah,
 mahát tát vo devyāsya pravácanaṁ dyām̄ řbhavaḥ pṛthivīm̄ yác ca
 pūṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhuv are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the *Āgvin*; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the *Maruts* are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichteten rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobnem Rücken.' Geldner and Kaegi, *Siebenzig Lieder*, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the *pāda* is built by a secondary poetaster upon the previously existing *pāda* 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitra°; see under 3.62.16.]

1.153.1^b (*Dirghatamas Ācuthya*; to *Mitra* and *Varuṇa*)

yājamahe vām mahāh sajōṣā havyēbhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmē adhvaryāvo nā dhritibhir bhāranti.

4.42.9^b (*Trasadasyu Pāurukutsya*; to *Indra* and *Varuṇa*)
puruḥkūtsānī hī vām ādācād dhavyēbhir indrāvaruṇā nāmobhiḥ,
āthā rājānaṁ trasādasyum asyā vṛtrahānaṁ dadathur ardhavevām.

7.84.1^b (*Vasiṣṭha*; to *Indra* and *Varuṇa*)
ā vām rājānāv adhvare vavṛtyām havyēbhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtācī bāhvōr dādhanā pāri tmānā viṣurūpā jigāti. 5.15.4^d

1.154.2^b (*Dirghatamas Ācuthya*; to *Viṣṇu*)

prā tād viṣṇu stavate vīryeṇa mṛgō nā bhīmāh kucarō giriṣṭhāh,
yāsyorūṣu triṣṭu vikrāmaṇeṣy adhikṣiyānti bhūvanāni vīcāv.

10.180.2^a (*Jaya Āindri*; to *Indra*)

mṛgō nā bhīmāh kucarō giriṣṭhāh parāvāta ā jaganthā pārayāh,
ṣṛkām saṁgāya pavīm indra tigmām vī cātrūn tālhi vī mīdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The *pāda* looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō nā bhīmāh kucarō giriṣṭhāh, parāvāta ā jagamyāt pārayāh. Just such processes without doubt preceded the *Rig-Veda* as we have it. For sundry points in the two stanzas see Neisser, *Bezz. Beitr.* vii. 227; xvii. 254; Hillebrandt, *Ved. Myth.* i. 44; Ludwig, *Kritik*, pp. 26, 36, 51.

1.154.5^b (*Dirghatamas Ācuthya*; to *Viṣṇu*)

tād asya priyām abhi pātho ayaṁ nāro yātra devayāvo mādanti,
urukramāṣya sā hī bāndhur itthā viṣṇoḥ padē paramē mādha utsah.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñé divó nr̥śádane pr̥thivyā náro yátra devayávo mādanti,
indrīya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 cf. Fischel, *Ved. Stud.* ii. 88 ; Hillebrandt, *Ved. Myth.* iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Ācathya ; to Viṣṇu and Indra)

tā m̐ vardhanti máhy asya pāuṇsyaṁ ni mātārā nayati rétase bhujé,
dádhāti putró 'varaṁ páraṁ pitúr náma tṛtīyam ádhi rocané divāḥ.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtāsa jihvā pavate mādhu priyām vaktā pátir dhiyó asyā ádābhyaḥ,
dádhāti putráḥ pitrór apīcyāṁ náma tṛtīyam ádhi rocané divāḥ.

Cf. Muir, *Original Sanskrit Texts*, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, *Kritik*, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult: Sāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, *Kritik*, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhīḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Ācathya ; to Viṣṇu)

tāt-tad id asya pāuṇsyaṁ gr̥ṇmasināsa trātúr avrkāsa mīlhūṣaḥ,
yāḥ pārthivāni tribhīr id vigāmabhir urú kramīṣṭorugāyāya jivāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyā vṛṣṇo vyódana urú kramīṣṭa jivāse,
yāvaṁ ná pagvā ā dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfind ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Ācathya ; to Aṇvins)

ábodhy agnir̥ jmā úd eti sūryo vy ūśāç candrá mahy āvo arcīṣā,
āyukṣātām aṇvinā yátave ráthaṁ prāsāvīd devāḥ savitā jagat pṛthak.

10.35.6^c (Luça Dhānaka ; to Viçve Devāḥ)

anamivā ūśasa ā carantu na úd agnāyo jihatām jyótiṣā br̥hāt,
āyukṣātām aṇvinā tūtujīm ráthaṁ svasty agnīm samidhanām mmahe.

1.157.4^a: 1.92.17^c, ā na ūrjañ vahatam aṇvinā yuvām.

1.157.4^{ed}: 1.34.11^{ed}, prāyus tāriṣṭaṃ nī rāpañsi mrkṣataṃ sēdhataṃ dvēṣo bhāvataṃ sacābhuvā.

1.159.1^a (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
prā dyāvā yajñāñi pṛthivī ṛtāvīdhā mahī stuṣe vidātheṣu prācetasā,
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāni prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prā dyāvā yajñāñi pṛthivī nāmobhiḥ sabādha īle bhṛatī yājatre,
tē cid dhī pūrve kavāyo gṛhāntaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmī sāyonī mithunā sāmokasā: 1.144.4^b, samānē yonā mithunā sāmokasā.]

[1.159.4^d, samudrē antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudrē antāḥ kavāyo vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādhō adyā savitūr vāreṇyāñi vayāñi devāsyā prasavē manāmahe,
asmābhyañ dyāvapṛthivī sucetūnā rayīñ dhataṃ vāsūmantāñi ṣatagvīnām.

4.34.10^b (Vāmadeva; to Rbhus)
yē gōmantāñi vājavantāñi suvīrañ rayīñ dhatthā vāsūmantāñi puru-
kṣūm,

tē agrepā rbhavo mandasāñā asmē dhatta yē ca rātīñ gṛhānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)
asmē indrābṛhaspati rayīñ dhataṃ ṣatagvīnām,
ācāvāntāñi sahasrīnām.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yāñi yuvāñi dācāvādhvarāya devā rayīñ dhatthō vāsūmantāñi purukṣūm,
asmē sā indrāvaruṇāv āpi ṣyāt prā yō bhanākti vanūṣām ācāṣṭhī.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmē indrāvaruṇā viçvāvaram rayīñ dhataṃ vāsūmantāñi purukṣūm,
prā yā ādityō āṇṛtā mināty āmitā çūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujanmani dhiṣāṇe antār īyate: 1.35.9^b, ubhē dyāvapṛthivī antār īyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayāñi devāñām apāsām apāstamo yō jajāna rōdasi viçvāçamābhuvā,
vī yō mamē rājasī sukratūyāyājārebhi skāmbhanebhīḥ sām āṇṛce.

6.7.7^a (Bharadvāja Barhaspatya; to Vaiçvānara)
 ví yó rájáñsy ámimīta sukrátur _{cf. 6.6.7^b} ^{vaiçvānaro ví divó rocaná kavīh,}
 pári yó viçvá bhúvanāni paprathé 'dabdhō gopā amítasya raksitā.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^a, vy antárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānre in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakrṇvánsa (13^a, susupvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)
 niç cārmaṇo gām ariṇīta dhītibhir yá járantā yuvaçā tákrṇotana,
 sādhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva; to Ṛbhus)
 ékañ ví cakra camasāñ caturvayañ, niç cārmaṇo gām ariṇīta dhītí-
 bhīh, _{cf. 4.35.2^d}
 áthā devēṣv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)
 mē no mitró várūno aryamāyúr indra ṛbhukṣá marútaḥ pári khyan,
 yád vājino devājatasya sápteh pravakṣyāmo vidáthe viryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)
 té no mitró várūno aryamāyúr indra ṛbhukṣá marúto juṣanta,
 námobhir vā yé dádhate suvrktīm stóman rudráya mīlhūse sajōṣah.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^a; méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó tēṣām abhigūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárva tā te ápi devēṣv asti.

[1.162.22^c, anāgastvāñ no áditih kṛnotu: 4.39.3^c, ānāgasāñ tám áditih kṛnotu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)
 átra te rūpām uttamām apaçyañ jigtsamāṇam isá á padé gōh,
 yadā te mārto ānu bhógam ānaḥ ád id grásistha ósadhir ajigah.

10.7.2^c (Trita Āptya; to Agni)
 imā agne matáyas túbhyañ jatā góbhir áçvair abhi gṛñanti rádhah,
 yadā te mārto ānu bhógam ānaḥ vāso dádhanō matibhīh sujata.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)
 irmántasaḥ silikamadhyamāsah sám çūrapāso divyāso átyāh,
 hañsá iva çreñiçō yatante yád ákṣiṣur divyām ájman áçvāh.

3.8.9^a (Viṣvāmitra Gāthina; to the Yupa)
 haṁsā iva creniṣo yātānāḥ ḥukrā vāsānāḥ svārayo na āguḥ,
 unniyāmānāḥ kavibhiḥ purāstād devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, gūraṇāso, in 1.163.10, may perhaps harbour a compound gūra-ṇās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Irmāntāsah, 'broad-haunched'; silikamadhyamāsah, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhī sām navante: 10.71.3^d, tām saptā rebhā abhī sām navante.]

[1.164.21^c, ino viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṁga Prājāpatya; Māyabhedah)
 āpaçyām gopām ānipadyamānam ā ca pārā ca pathibhiḥ cārantam,
 sā sadhrīciḥ sā viṣvōir vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantah syāma: 7.41.5^b, tēna vayām, &c.]

1.164.43^d, 50^b, tāni dharmāni prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)
 yajñēna yajñām ayajanta devās tāni dharmāni prathamāny āsan,
 té ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Surya)

divyām suparnām vayasām brhāntam apām gārbhaṁ darçatām oṣadhīnām,
 abhipatō vṛṣṭibhis tarpāyantām sārāsvantam āvase jōhavimī.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)
 apām gārbhaṁ darçatām oṣadhīnām vānā jājana subhāgā vīrūpam,
 devāsaç cin mānasā sām hī jagmūḥ pāniṣṭhaṁ jātām tavāsām duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha ṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām ṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbhaḥ darçatām ṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyāḥ suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣūṁ bhūta nāvedā ma ṛtānām; 4.23.4^c, devā bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Maitrāvaruṇi; to Maruts)

eṣā va stōma maruta iyām gir mādāryāsyā mānyāsyā kārōḥ,
eṣā yāsiṣṭa tanvā vayām vidyāmeṣām vṛjanam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjanam
jirādānum.

1.166.4^a, bhāyante viçvā bhūvanāni harmyā: 1.85.8^c, bhāyante viçvā bhūvanā
marūdbhyaḥ.

[1.166.9^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, arāttāc cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahē vavṛtyām āvase suvṛktibhiḥ: 1.52.1^d, ēndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Maitrāvaruṇi; to Maruts)

āsuta pṛjñir mahatē rāpāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām pāry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té sū no marúto mṛṣayantu : 1.171.3^a, stutāso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvām iṣiṣe vasupate vāsūnām tvām mitrānām mitrapate dhēṣṭhah,
 indra tvām marūdbhiḥ sām vadasvādha prāçāna ṛtuthā havīṣi.

8.71.8^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
 āgne mākiṣ te devāsya rātim ādevo yuyota,
 tvām iṣiṣe vāsūnām.

[1.171.3^a, stutāso no marúto mṛṣayantu : 1.169.5^c, té sū no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dāno viça indra mṛdhrāvācaḥ saptā yāt pūraḥ çarma çarādīr dārt,
 ṛṇór apó anavadyāṛṇā yūne vṛtrām purukūtsāya randhīḥ.

6.20.10^c (Bharadvāja ; to Indra)

sanēma té 'vasā návyā indra prá pūráva stavanta enā yajñāiḥ,
 saptā yāt pūraḥ çarma çarādīr dārd dhán dāsīḥ purukūtsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yād indra çarādīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán : 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya ; to Indra)

váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vātasyáçvā, 1.33.14^a
 prá sūraç cakráṁ vṛhatād abhīke 'bhī spṛdho yāsiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama ; to Indra)

kútsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavañ sahásrā,
 sadyó dāsýūn prá mṛṇa kutsyēna prá sūraç cakráṁ vṛhatād abhīke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sāna tá ta indra návyā águḥ sāho nábhō 'viranāya pūrvīḥ,
bhínāt pūro ná bhīdo ádevir nanāmo vādhar ádevasya pīyōḥ.

2.19.7^d (Grtsamada ; to Indra)

evā ta indrocātham ahema çravasyā ná tmānā vājāyantaḥ,
agyāma tát saptam açuṣānā nanāmo vādhar ádevasya pīyōḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvāñ dhūnir indra dhūnimatīr ṛṇór apāñ sīrā ná srāvantiḥ,
prā yāt samudrām āti çūra pārṣi pārāyā turvāçam yādum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṣṣā mado vāreṇyaḥ : 8.46.8^a, yās te mado vāreṇyaḥ.]

[1.175.3^c, sahāvān dāsyum avratām : 9.41.2^c, sāvāñso dāsyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmīntamo hí te mado dymnīntama utā krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvebhyo jaritṛbhya indra máya ivāpo ná tṛṣyate babhūtha,
tām ānu tvā nivīdañ johavīmi vidyāmeṣāñ vṛjanāñ jirādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaiṣṭaya indram indo vṣṣā viça,

rghāyāmāna invasi, çatrum ānti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavīr āti, pavītram soma rāñhyā,

☞ 9.2.1^a

indram indo vṣṣā viça.

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag'] Indu als stier fiess ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vṣṣā viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra! —Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sā vāhniḥ soma jāgrviḥ pāvāsya devavīr āti, abhi kōṣaṁ madhuṣeṭam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriebsende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavīr āti to devavīr iti; in his note (cf. also Der Rig-Veda, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, r̥ghāyāmāṇa invasi: 1.10.8^b, r̥ghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yā ékaḥ carṣaṇinām.

[1.176.2^d, yāvaṁ nā cārkr̥ṣad vīṣā: 1.23.15^c, góbhir yāvaṁ nā cārkr̥ṣat.]

1.176.3^a (Agastya; to Indra)

yāsyā vīṇvāni hāstayoḥ pāñca kṣitínām vāsu,
spācāyasva yó asmadrūg divyévācānir jahi.

6.45.8^a (Çam̐yu Bārhaspatya; to Indra)

yāsyā vīṇvāni hāstayor ūcūr vāsūni ní dvitā,
virāsyā pṛtanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vājesu vajīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

ā carṣaṇiprá vīṣabho jānanām rājā kṛṣṭínām puruhūtā indrah,
sutātāḥ cravasyānn āvasopa madrig yuktvá hāri vīṣanā yāhy arvāñ. ^{cf. 1.177.1^d}

4.17.5^b (Vamadeva Gāutama; to Indra)

yā éka íc cyāváyati prá bhūmā rājā kṛṣṭínām puruhūtā indrah,
satyām enam ānu vīṇve madanti rātīm devāsya gr̥ṇatō maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vīṣabha furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hāri vīṣanā yāhy arvāñ: 5.40.4^c, yuktvá hāribhyām ūpa yāsad arvāñ.]

1.177.3^b (Agastya; to Indra)

ā tiṣṭha rátham̐ vīṣanam̐ vīṣā te sutātā sómah páriṣiktā mádhūni,
yuktvá vīṣabhyām vīṣabha kṣitínām hāribhyām yāhi pravátōpa madrik.

7.24.2^b (Vasiṣṭha Maitravaruṇi; to Indra)

gr̥bhítām te mána indra dvibārbhāḥ sutātā sómah páriṣiktā mádhūni,
vīṣṭādhenaḥ bharate suvṛktir iyām indram̐ jóhuvati manīṣā.

See the preceding item. For vīṣṭādhenaḥ see Geldner, Ved. Stud. iii. 39; Oldenberg, Vedaforsehung, p. 98; Oliphant, JAOS. xxxii. 410.

1.177.5° (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvān ūpa brāhmaṇi mānyāsya kārōḥ,
vidyāma vāstor āvasā grṇānto 1vidyāmeṣāṃ vrjānaṃ jirādānum.]
refrain, 1.165.15^d ff.

6.25.9° (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām aja samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā grṇānto 1bharadvāja utā ta indra nūnām.]
6.25.9^d

10.89.17° (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatinām 1vidyāma sumatinām nāvānām.]
1.4.3^b
vidyāma vāstor āvasā grṇānto 1viṣvāmītrā utā ta indra nūnām.]
6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākāṃ devébhir āvadann ṛtāni,
té cid āvasur nahy āntam āpūḥ sām ū nū pātatr vīṣabhir jagamyuḥ.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtavīdhaḥ,
pitṛṇ tāpasvato yama tāñ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5° (Pupil of Agastya ; to Rati)

imāṃ nū sōmam āntito hr̥tsū pitām ūpa bruve,
yāt sīm āgaḥ cakṛmā tát sū mṛṣatu pulukāmo hī mārtyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyaṃ varuṇa mitryām vā 1sākhāyaṃ vā sādām id bhrātaraṃ vā.]
1.185.5^b
vecām vā nityaṃ varuṇāraṇaṃ vā yāt sīm āgaḥ cakṛmā cīḡrāthas tát.

7.93.7° (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrāṃ vāruṇam indraṃ voceḥ,
yāt sīm āgaḥ cakṛmā tát sū mṛṣa tād aryamāditiḥ cīḡrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Aṇvins)

tām vām rátham vayām adyā huvema stómair aṇvinā suvitāya nāvyaṃ,
āriṣṭanemiṃ pári dyām iyanām 1vidyāmeṣāṃ vrjānaṃ jirādānum.]
refrain, 1.165.15^d ff.

4.44.1^a (Purumīḥa Sauhotra and Ajamīḥa Sauhotra ; to Aṇvins)
 tāṁ vām rátham vayám adyā huvema pṛthujráyam aṇvīnā sāṁgatiṁ
 góh,
 yáḥ sūryám váhati vandhurāyúr gīrvāhasam purutāmaṁ vasūyám.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)
 ávaviddham tāugryám apsv antár anārambhané támasi práviddham,
 cátasro návo játhalaśya jūṣṭā úd aṇvibhyám īṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)
 indrásomā duṣkṛto vavré antár anārambhané támasi prá vidhyatam,
 yáthā náthāḥ púnar ékaḥ canódayat tát vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalaśya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā vāta-
 ranhāḥ.

1.183.3^{cd} (Agastya ; to Aṇvins)
 ā tiṣṭhataṁ suvṛtām yó rátho vām ānu vratāni vartate haviṣmān,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

1.184.5^c (The same)

eṣā vām stómo aṇvināv akāri mānebhīr maghavānā suvṛktī,
 yātām vartīs tánayāya tmāne cāgastyē nāsatyā mādantā.

6.49.5^{cd} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

sá me vápuḥ chādāyad aṇvīnor yó rátho virūkmān mānasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṇvins)
 mā vām vṛko mā vṛkír ā dadharṣhīm mā pári varktam utá máti dhaktam,
 ayám vām bhāgó nīhita iyám gír dāsṛāv imé vām nidhāyo mádhūnām.

8.57 (Val. 9).4^a (Medhya Kāṇva ; to Aṇvins)

ayám vām bhāgó nīhito yajatremā giro nāsatyópa yātam,
 pībataṁ sómam mádhūmantam asmé prá dācṇāṁsam avatām cācibhiḥ.

3.58.5^d (Viçvāmitra; to Aṣvins)

tiráḥ purú cid aṣvinā rájáṁsy āṅgūśó vām maghavānā jáṇeṣu,

éhá yātaṁ pathibhir devayānāir dāsrāv imé vām nidháyo mádhunām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)

yuvām gótamaḥ purumīḥó átrir dāsrā hávaté 'vase havīṣmān,

diṣaṁ na diṣtām rjūyeva yāntá me hávaṁ násatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)

á me hávaṁ násatyá vīnā gáchatam yuvám,

☞ 5.75.3^b

mádhvaḥ sómasya pitáye.

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pitáye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pāram asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)

átāriṣma támasas pāram asyá, prāti vām stómo aṣvināv adhāyi, ☞ 1.93.6^a

éhá yātaṁ pathibhir devayānāir vidyāmeśām vṛjānam jirádānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Aṣvins)

tiráḥ purú cid aṣvinā rájáṁsy āṅgūśó vām maghavānā jáṇeṣu,

éhá yātaṁ pathibhir devayānāir dāsrāv imé vām nidháyo mádhunām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^a, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū sū vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tánayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nása-
tyeṣayádhyai vartir yāthás tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā ráksataṁ prthivi no ábhvāt.

1.185.8^b (Agastya; to Dyāvaprthivyāu)

devān vā yac cakrmá kác cid āgaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,

iyám dhír bhūyā avayānam eṣām dyāvā ráksataṁ prthivi no ábhvāt.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sakhāyam vā sādām id bhrātaram vā,
veṇam vā nityam varuṇāraṇam vā yāt sm āgaḥ cakṛmā cīrāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viṣve Devāḥ)

ā no viṇva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōśāḥ,
bhūvan yāthā no viṇve vṛdhāsah karan suśāḥ vithurām nā cāvaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukram āraḥ,
a : 4.45.2^a ; b : 5.45.10^a

yasmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōśāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viṇve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4. Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viṣve Devāḥ, here Agni)

prēṣṭham vo ātithim gr̥ṇiṣe 'gnīm caṣtibhir turvāṇiḥ sajōśāḥ,
āsad yāthā no vāruṇaḥ sukr̥tir iṣaḥ ca paṣad arigūrtāḥ sūriḥ.

8.84.1^a (Uṇas Kāvya ; to Agni)

prēṣṭham vo ātithim stuṣe mitrām iva priyam,

agnīm rātham nā vēdyam.

8.84.19.8^b

Pāda 8.84.1^a, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyāṇām stuḥ . . . agnīm . . .

1.186.4^b (Agastya ; to Viṣve Devāḥ, here Uśāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samāne āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Maitrāvaruṇi ; Āpra, to Uśāsānaktā)

utā yōṣaṇe divyē mahī na uśāsānāktā sudūgheva dhenūḥ,
barhiśādā puruhūtē maghōnī ā yajñiye suvitāya cṛayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va ēṣe vāndyebhiḥ cūśāḥ . . . arkāḥ, uśāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind?'

1.188.4^a (Agastya; Āpra, to Barhis)

prācīnaṁ barhīr ōjasā sahāsravīram astrapan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Barhis)
barhīḥ prācīnaṁ ōjasā pāvamaṇa strapān hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pavamaṇa stanza is accordingly late.

1.188.7^{bc}: 1.13.8^{bc}; 1.142.8^{bc}, hōtārā dāivya kavī, yajñān no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat: 1.105.14^c; 142.11^c, agnīr havyā suṣṇdati.

1.189.1^b (Agastya; to Agni)

āgne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhurāṇām ēno bhūyistham te nāmauktīm vidhema.

3.5.6^b (Viçvāmītra Gāthina; to Agni)
r̥bhūç cakra f̥dyam cāru nāma viçvāni devō vayūnāni vidvān,
sasāsa cārma ghrtāvat padām vās tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya; to Agni)

āgne tvām pārayā nāvyo asmān svastibhir āti durgāni viçvā,
pūç ca pr̥thivī bahulā na urvī bhāvā tokāya tānayaya çām yōh.

10.56.7^b (Bṛhaduktha Vāmadevya; to Viçve Devāḥ)
nāvā nā kṣōdah pradīçah pr̥thivyāḥ svastibhir āti durgāni viçvā,
svām prajāṁ bṛhāduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sā nah parṣad āti durgāni viçvā.

[1.190.2^b, sārgo nā yō devayatām āsarji: 9.97.46^d, kāmo nā, &c.]

1.190.8^c (Agastya; to Bṛhaspati)

evā mahās tuvijātās tūviṣmān bṛhaspātir vṛsabhō dhāyi devāḥ,
sā na stutō vīrāvad dhātu gōmad vidyāmeṣām vṛjanān jirādānum.]

7.23.6^c (Vasiṣṭha Maitrāvaruṇi; to Indra) ☞ refrain, 1.165.15^d ff.

evéd indraṁ vṛṣaṇaṁ vājrabāhum, vasiṣṭhāso abhy arcanty arkāiḥ,
☞ cf. 7.23.6^a

sā na stutō vīrāvad dhātu gōmad yūyām pāta svastibhiḥ sādā nah.] ☞ refrain, 7.1.20^d ff.

For 7.23.6^c cf. 9.97.4^d, abhīndraṁ vṛṣaṇaṁ vājrabāhum.

1.191.1^d, 4^d, ny ādr̥ṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

nī gāvō goṣṭhē asadan nī mṛgāso avikṣata,

nī ketāvo jānānām 1 ny ādr̥ṣṭā alipsata.]

1.191.1^d

5.66.4^c (Ratahavya Ātreya ; to Mitra and Varuṇa)

ād̥hā hī kāvyā yuvām dākṣasya pūrbhir adbhutā,

nī ketūnā jānānām cikēthe pūṭadakṣasā.

1.191.5^a (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

etā u tyē prāty adṛṣṭan pradoṣām tāskarā iva,

1 ādr̥ṣṭā viṇvadr̥ṣṭāḥ prātibuddhā abhūtana.

1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṭan purāstāj jyōtir yāchantīr uṣāso vibhatīḥ,

1 ājṛjanan sūryam yajñam agnīm 1 apācīnam tāmo agād ājṣṭam. 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṣṭan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādr̥ṣṭā viṇvadr̥ṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nū ná marāti nō vayām marāmāre asya yōjanam hariṣṭhā

mādhū tvā madhulā cakāra ; 1.191.12^{c-f}, tāḥ cin nū ná maranti nō

vayām, &c. ; 1.191.13^{de}, āre asya yōjanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhū tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.12 (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni) =

10.91.10 (Aruṇa Vaitahavya; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣtrām tvām agnīd
ṛtāyatāh,

tāva praçāstrām tvām adhvariyaṣi brahmā cāsi gr̥hāpatiç ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prā hí neṣi vāsya á br̥hád vadema vidátthe suvírāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431; RV. *Noten*, p. 189; Fischel, *Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, br̥hád vadema vidátthe suvírāḥ.

2.2.2^b (Gr̥tsamada, &c., as above; to Agni)

abhí tvā náktir uṣáso vavāçiré 'gue vatsām na svásareṣu dhenávaḥ,
divā ivéd aratir mānuṣā yugá kṣápo bhāsi puruvāra saṁyátāḥ.

8.88.1^c (Nodhas Gāutama; to Indra)

tām vo dasmām ṛtīśāhaṁ vásor mandānām ándhasaḥ,

abhí vatsām ná svásareṣu dhenáva indraṁ gr̥bhír navāmahe.]

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir uṣáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçiré; cf. 9.94.2.

[2.2.4^d, pāthó ná pāyúm jānaṣi ubhé ánu: 9.70.3^b, ádābhyāso janúṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)
 sá idhánā uśáso rámyā ánu svār ná dided aruśéna bhanúnā,
 hótārbhir agnir mánusaḥ svadhvaró rája víçam átithiç cārur āyāve.

10.11.5^b (Havirdhāna Āngi; to Agni)
 sādāsi ranvó yāvaseva pūsyate hótārbhir agne mánusaḥ svadhvarāḥ,
 viprasya vā yac chaçamāná ukthyaṁ vājam sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótārbhir agnir mánusaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)
 sámiddho agnir níhitaḥ pṛthivyām pratyān víçvāni bhūvanāny asthāt,
 hótā pāvakāḥ pradivāḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)
 1 vési hotrām utā potrām jānanām, mandhātāsi draviṇodā rtāva,
 svāhā vayām kṛṇāvāmā havīṁsi devó devān yajatv agnir árhan. 1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)
 dāivya hótārā prathamā vidúṣṭarā r̥jū yakṣataḥ sám r̥cā vapuṣṭarā,
 devān yājantāv r̥tuthā sám añjato nābhā pṛthivyā ádhi sánuṣu triṣú.

3.4.7^a (Viçvāmitra Gathina; Āpra, to Dāivya Hotārā) =
 3.7.8^a (Viçvāmitra Gathina; to Agni)
 dāivya hótārā prathamā ny řñje saptá prkṣásah svadhāya madanti,
 řtām çānsanta řtām ít tá āhur ánu vratām vratapā dídhyanāḥ.
 10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)
 dāivya hótārā prathamā puróhita řtāsyā pánthām anv emi sādhyā,
1.124.3^c

ksétrasya pátim prátiveçam imahe víçvān devān amřtān āprayuchataḥ.
 10.110.7^a (Jamadagni Bhārgava, or Rama Jamadagnya; Āpra, to Dāivya
 Hotārā)

dāivya hótārā prathamā suvácā mīmāṇa yajñām mánuso yājadhyāi,
 pracodáyantā vidátheṣu karū prāçīnam jyótiḥ pradiçā diçantā.

3.29.4^b (Viçvāmitra; to Agni)
 řlayās tvā padé vayām nābhā pṛthivyā ádhi,
 jātavedo ní dhimahy ágne havyāya vólhave. 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. ix. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, āthā devānām āpy etu pāthah: 3.8.9^d; 7.47.3^b, devā (7.47.3^b, devīr) devānām āpi yanti pāthah.]

2.3.11^c (Grtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yōnir ghṛté ॠtō ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyam.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarātham yāhy arvān nānarathām vā vibhāvo hy ācāvā,
pātrivatas triṇčātām triṇč ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlvī, 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōḥ,
eṣā viçvāny abhy āstu bhūmā devānām agnir aratir jnāçvāḥ.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçūm nā naṣtām padāir ānu gman,
gūhā cātāntam uçjo nāmoblir ichānto dhīrā bhṛgāvo vīndan.

See Muir, OST. I. 170.—The cadence apām sadhāsthe in 1.149.4^c; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hī cūcinā cūciḥ praçāstā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāpva; to Indra)

stotā yāt te vicarṣanir atipraçardhāyad girāḥ,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlvī. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayās is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvāntam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvira. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣani in 8.13.6^c is generally misunderstood. The *Pet. Lexa.* and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛṣṭinām vicarṣaniḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṭi and carṣani shows that the vicarṣani means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)

yāthā vidvān āram kārāḍ viçvebhyo yajatébhyah,
ayām agne tvé āpi yām yajñān cakrmā vayām.

8.44.28^a (Virūpa Āngirasa ; to Agni)

ayām agne tvé āpi jaritā bhūtu santya,
[tāsmāi pāvaka mṛṣaya.]

cf. 1.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das offer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein offer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kārāḍ for kārāt. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imā u śū çrudhi girah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)

sā no vṛṣṭīm divās pāri sā no vājam anarvāṇam,
sā nah sahasrīṇr iṣah.

9.65.24^a (Bhṛgu Vārūṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divās pāri pāvantām ā suvīryam,
suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3^c: āti gāhemahi dvīṣah: 3.27.3^c, āti dvēṣāṇsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)

çūciḥ pāvaka vāndyó 'gne brhād ví rocasa,
tvām ghṛtébhir āhutaḥ.

7.15.10^c (Vasiṣṭha Māitravarūṇi ; to Agni)

[agní rakṣāṇsi sedhati, çukrāçocir āmartyah,
çūciḥ pāvakā idyah.]

cf. 1.79.12^b

Cf. agnīḥ pāvakā idyah, 3.27.4^b.

[2.8.5^b, agnīm ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, indram ukthāni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)

ātrim ānu svarājyam [agnīm ukthāni vāvṛdhuḥ,
viçvā ādhi çriyo dadhe.]

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa asate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ājunā vi vo mādē viçvā ādhi çriyo dhise vivakṣase.
 10.127.1^c (Kuçika Saubhara, or Rātri Bhāradvāji ; Rātristavaḥ)
 rātri vy ākhyad āyatī purutrā devy akṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ādhi çriyo dhise.

2.8.6^{a+d} (Gr̥tsamada ; to Agni)
 agnér indrasya sómasya devīnām ūtibhir vayám,
 āriṣyantaḥ sacemahy abhī śyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vaiyaçva ; to Viçve Devaḥ)
 té no nāvām uruṣyata divā nāktam sudānavah,
 āriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
 tvāyā vīreṇa viravo 'bhī śyāma pṛtanyatāḥ,
 kṣārā ṇo abhī vāryam.

Cf. sāsahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gr̥tsamada ; to Indra)
 arjō mahīr indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrviḥ,
 āmartyam cid dāsām mānyamānam āvabhinaḍ ukthāir vāvṛdhanāḥ.

7.21.3^b (Vasiṣṭha Maitravaruṇi ; to Indra)
 tvām indra srāvitaṁ apās kaḥ páriṣṭhitā áhinā çūra pūrviḥ,
 tvád vāvakre rathyō na dhēnā réjante viçvā kṛtrimāni bhiṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada ; to Indra)
 çubhrām nú te çāṣman vardhāyantaḥ çubhrām vājraṁ bāhvōr dādhanāḥ,
 çubhrās tvām indra vāvṛdhanó asme dāsīr víçaḥ sūryeṇa sahyāḥ.
 gūhā hitām gūhyaṁ gūlhām apsv āpivṛtam māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6^c (Viçvāmitra ; to Indra)
 índro mādhu sāmabhṛtam usriyāyām padvād viveda çaphāvan náme gōḥ,
 gūhā hitām gūhyaṁ gūlhām apsú hāste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Prthu Vainya ; to Indra)
 ṛṣvās tvām indra çūra jātó dāsīr víçaḥ sūryeṇa sahyāḥ,
 gūhā hitām gūhyaṁ gūlhām apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée).' Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitāṁ, &c., to a demon with a measure of plausibility; 10.148.2^{ad} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitāṁ, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitam, &c., refers to a demon. Moreover the word dāksīṇāvaṇ is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sōmaṁ ṁmāntantu tvā mandīnaḥ sutāsaḥ, 1.134.2^a
prpāntas te kuḥṣī vardhayantv itthā sutāḥ pāurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sōmaṁ mā riṣaṇyo vasavāna vāsuḥ sán,
utā trāyasva gr̥ṇatō maghōno mahāc ca rāyō revātas kṛdhī naḥ.

10.22.15^c

2.11.11^b, māntantu tvā mandīnaḥ sutāsaḥ: 1.134.2^a, māntantu tvā mandīno
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti váraṁ jaritré duhiyád indra dāksīṇā maghōni,
qíḥṣā stotf̥bhyo máti dhag bhāgo no ṁbrhád vadema vidáthe suvīraḥ.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatváhim áripāt saptá síndhūn: 4.28.10; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptāraçmir vṛṣabhás túviṣmān: 4.5.3^b, sahāsraretā vṛṣabhás, &c.]

2.12.12^b, avāsr̥jat sártave saptá síndhūn: 1.32.12^d, avāsr̥jah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvāntam āvati yāḥ pācantam yāḥ çānsantam yāḥ çaçamānām ūtī,
yasya brāhma vārdhanam yasya sōmo yāsyedām rādhaḥ sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johūtraḥ sákhā çivó narām astu patā,
yāḥ çānsantam yāḥ çaçamānām ūtī pācantam ca stuvāntam ca prap̥ṣat.

2.12.15^c (Gṛtsamada; to Indra)

yāḥ sunvaté pácate dudhrá ā cid vājam dārdarṣi sá kilāsi satyāḥ,
vayām ta indra viṣvāha priyāsaḥ ṽsuvīrāso vidātham ā vadema. I.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā ṛcata mótā jālpīḥ,
vayām sómasya viṣvāha priyāsaḥ ṽsuvīrāso vidātham ā vadema. I.117.25^d

2.12.15^d: I.117.25^d; 8.48.14^d, *suvīrāso vidātham ā vadema.*

2.13.2^{d-4d}, yás tákṛṇoh prathamām sāsya ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatām vā yasya dāça sākām ādya ékasya çruṣṭāu yád dha codám ávitha,
arajjāu dāsyūn sám unab dabhítaye suprávyò abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhiya indra sísāsataḥ,
çagdhí yāthā rúçamān çyāvakaḥ kīpam indra prāvaḥ svāṇparam.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of *codám* and *pāurám*. The word *codá* has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, *stotṛṇāḥ prerakaḥ yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyaḥ tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráḥ çravasyá ānu dyūn ṽbṛhád vadema vidátthe suvīrah. I.116^d ff.

☞ refrain, 2.1.16^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bhāraténdrāya sómam āmatrebhīḥ siñcatā mádyam ándhaḥ,
kāmī hí virāḥ sadám asya pītīm juhóta vīṣṇe tád id eṣā vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponapṛ

āgmān āpa uçatīr barhīr édām ny ádhvaré asadan devayāntīḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçākā devayajyā.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhārata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as *yajamānasya codāu* in 2.30.6, or *yajamānasya coditā* in 1.51.8. The word *pāurá* similarly plays upon the idea 'liberal', *purukṣt*, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghánācānyeva vṛksám,
tásmā etám bharata tadvaçāyañ eṣá indro arhati pītim asya.

2.37.1^c (Gr̥tsamada ; to R̥tus)

mādasva hotṛád ānu jósam ándhasó 'dhvaryavaḥ sá pūṇám vaṣṭy
ásicam, cf. 2.37.1^b

tásmā etám bharata tadvaçó dadír hotṛád sómam draviṇodaḥ pība
rtúbhiḥ.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir im̐ pr̥natā bhojám índram,
védahám asya nibhṛtaṁ ma etád dītsantaṁ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhāyaḥ sám yáthā sutéṣu sómebhir im̐ pr̥natā bhojám índram,
kuvít tásmā ásati no bhārāya ná súṣvim índro 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrakeṣv apibat sūtāsya.

2.15.2^c : 1.103.2^a, sá dhārayat pr̥thivím paprāthac ca.

2.15.2^d—9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádhā yó víçvā bhúvanābhí majmánēçānakṛt právaṃyā abhy ávardhata,
ád ródasī jyotiṣā váhnir ātanot sívyan támānsi dúdhita sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imá ca víçvā bhúvanābhí majmánā,
yuthé ná niṣṭhā vṛṣabhó vi tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gr̥tsamada; to Indra)

hāri nū kaṁ rātha indrasya yojām āyāi sūktena vācasā nāvana,
mō śu tvām ātra bahāvo hī viprā nī rīraman yājamānāso anyē.

3.35.5^b (Viṣvāmitra; to Indra)

mā te harī vīṣṇā vītāpṛsthā nī rīraman yājamānāso anyē,
atyāyāhi cācavato vayām té 'raṁ sutēbhīḥ kṛṇavāma sōmāih.

Cf. 10.160.1^{cd}, indra mā tvā yājamānāso anyē nī rīraman tūbhyam imē sutāsah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyē nī yaman devayāntāḥ, 4.44.5^c; 7.69.6^d, fixes the meaning of nī rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, *Preface* to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma brāhmendra yāhy āchā viṣvā hāri dhurī dhiṣvā rāthasya,
purutrā hī vīhavyo babhūthāsmīṁ chūra sāvane mādayasva.

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

tē tvā mādā indra mādayantu cūsmīṇāṁ tuvirādhasaṁ jaritrē,
ēko devatrī dāyase hī mātān asmīṁ chūra sāvane mādayasva.

7.29.2^c (The same)

brāhman vīra brāhmakṛtīm juṣāṇō 'rvācīnō hāribhir yāhi tūyam,

cf. 3.43.3^b

asmīn ū śu sāvane mādayasvo pa brāhmāni cṛṇava imā naḥ,

6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. vāyo asmin sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanāmo vādhar ādevasya ptyōḥ.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāḥ cānsantaṁ yāḥ cācamānām utī.

2.20.5^d (Gr̥tsamada; to Indra)

sō āngirasam ucāthā jujuṣvān brāhmā tūtod indro gātum iṣṇān,
muṣṇān uṣāsah sūryeṇa stavān āgnasya cic chignathat pūrvyāṇi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyāvo nā yāsya panāyanty ābhvaṁ bhāsāṁsi vaste sūryo nā cūkrāḥ,
vī yā inōty ajārah pāvako 'gnasya cic chignathat pūrvyāṇi.

For sundry points in these two stanzas see Fischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada; to Indra)

abhibhūve 'bhibhaṅgāya vanvaté 'śālhāya sāhamānāya vedhāse,
tuvigrāye vāhnaye duṣṭārttave satrāsāhe nāma indrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane giraḥ kṣiprēṣave devāya svadhāvne,
śālhāya sāhamānāya vedhāse tigmāyudhāya bharatā ṣṇōtu nah.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam̐ prā kṛtāni vīryā: 1.32.1^a, indrasya nū vīryāni prā vocam.]

2.22.1^d–3^d, sāinaṁ saçcad devō devāṁ satyām indraṁ satyā induh.

2.22.4^c, divi pravācyam̐ kṛtām: 1.105.16^b, divi pravācyam̐ kṛtāḥ.

2.23.5^a (Gr̥tsamada; to Brahmanaspati)

nā tām āṇho nā duritām kūtaç canā nārātayas titirur nā dvayāvinaḥ,
viçvā id asmād dhvarāso vi bādhasse yām sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kāṇva; to Agni)

tāsyéd ārvanto rañhayanta āçāvas tāsya dyumnitamam̐ yāçah,
nā tām āṇho devākṛtam kūtaç canā na mārtyakṛtam̐ naçat.

10.126.1^a (Kulmalabarhiṣa Çailuṣi, or Anhomue Vamadevya; to Viçve Devaḥ)

nā tām āṇho nā duritām devāso aṣṭa mārtyam,
sajōṣaso yām aryamā mitrō nāyanti vāruṇo āti dvīṣah.

Cf. 7.82.7, nā tām āṇho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āṇhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devākṛtam for nā duritām.

2.23.8^c (Gr̥tsamada; to Bṛhaspati)

trātāraṁ tvā tanūnām havāmahē 'vaspartar adhivaktāram̐ asmayūm,
bṛhaspate devanīdo nī barhaya mā durevā ūttaraṁ sumnām̐ un naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sārasvati devanīdo nī barhaya prajāṁ viçvasya bṛsayasya māyinaḥ,
utā kṣitibhyo 'vāntr avindo viṣam̐ ebhyo asravo vājiniṇvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate... nī bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspātir vi vavarhā. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duḥṣāṁso abhidipsūr iṣata: 1.23.9^c; 7.94.7^c, mā no duḥṣāṁsa iṣata; 10.25.7^d, mā no duḥṣāṁsa iṣatā vivakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.

[2.23.15^d, tād asmāsu drāviṇaṁ dhehi citrām: 10.37.10^d, tāt sūrya drāviṇaṁ, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gṛtsamada; to Brahmanaspati)

brāhmaṇas pate tvām asyā yantā sūktāsya bodhi tānayaṁ ca jinva,
viṣvaṁ tād bhadraṁ yād āvanti devā bṛhād vadema vidāthe suvīrāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gṛtsamada; to Aponaptar)

āyāhsam agne suksitīm jānāyāyāhsam u maghāvadbhyaḥ suvrktīm,
viṣvaṁ tād bhadraṁ yād āvanti devā bṛhād vadema vidāthe su-
vīrāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^{d-5^d}, yām-yaṁ yujām kṛṇutē brāhmaṇas pātih.

[2.25.4^b, sá sátvabhiḥ prathamó gósu gachati: 1.83.1^a, áçvāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmanaspati)

tāsmā id viṣve dhunayanta sīndhavó 'chidrā çarma dadhire purūṇi,
devānām sumné subhāgaḥ sá edhate yām-yaṁ yujām kṛṇutē brāhmaṇas pātih.]

☞ refrain, 2.25.1^{d-5^d}

3.15.5^a (Utkila Kātya; to Agni)

áchidrā çarma jaritaḥ purūṇi devūḥ áchā dídyanāḥ sumedhāḥ,
rátho ná sásnuir abhí vakṣi vājam ágne tvām ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlv. 223.

2.26.2^b (Gṛtsamada; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadraṁ mánah kṛṇuṣva vṛtratúrye,
haviṣ kṛṇuṣva subhāgo yáthāsasi brāhmaṇas páter áva á vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadraṁ mánah kṛṇuṣva vṛtratúrye yénā samātsu sāsāhaḥ,
áva sthirā tanuhi bhūri çárdhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression *sthīrām mānaḥ* kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇīmahe: 10.35.2^a, divāspṛthivyōr āva, &c.]

2.26.3^b, sā putrāir vājām bharate dhānā nṛbhīḥ: 1.64.13^c, ārvadbhir vājām, &c.; 10.147.4^d, maksū sā vājām, &c.

2.27.2^b, mitrō aryamā vāruṇo juṣanta: 7.64.1^d, rājā suksātrō vāruṇo juṣanta.]

[2.27.4^b, devā viṇvāsa bhūvanasya gopāḥ: 1.164.21^c, inō viṇvāsa, &c.]

2.27.7^c (Kūrma Ḡartsamada, or Ḡṛtsamada; to Ādityas)
pīpartu no āditi rājaputrāti dvēśāṅsy aryamā sugēbhīḥ,
brhān mitrāśya vāruṇasya ḡarmōpa syāma puruvīrā āriṣṭāḥ.

10.10.6^c (Yamī Vāivasvatī; Sāmivāda)

kō asyā veda prathamāsyāhnaḥ kā īn dadarḡa kā ihā prā vocat,
brhān mitrāśya vāruṇasya dhāma kād u brava āhano vīcyā nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Gurupūjākāumudī*, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Ḡartsamada, or Ḡṛtsamada; to Ādityas)
trī rocanā divyā dhārayanta hiranyāyāḥ ḡucayo dhārapūtāḥ,
āsvapnajo animiṣā ādabdhā uruḡānsā rjāve mārtyāya.

5.29.1^b (Gauriviti Ḡaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,
āranti tvā marūtāḥ pūtādakṣas tvām eṣām ṛṣir indrāsi dhīrāḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (ṛṣir dhīrāḥ), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryamā in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaḡeṣa, or an elliptical *οἱ ἅμα καὶ ἕκαστος*; cf. arir = aryō, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gārtśamada, or Gṛtsamada ; to Ādityas) =

2.28.11 (The same ; to Varuṇa) =

2.29.7 (The same ; to Viṣve Devāḥ)

māhām maghóno varuṇa priyásya bhūridāvna á vidadm ṣúnam āpéh,
mā rāyo rājan suyāmād áva sthām [brhád vadema vidátthe suvírāh.]
☞ d : refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gārtśamada, or Gṛtsamada ; to Varuṇa)

idám kavér ādityásya svarājo viṣvāni sánty abhy āstu mahná,
āti yó mandró yajáthāya devāḥ sukirtīm bhikṣe varuṇasya bhūreḥ.

8.100.4^b (Indra ; to Indra)

ayám asmi jaritaḥ páçya mehá víçvā jātāny abhy āsmi mahná,
ṛtasya mā pradīço vardhayanty ādardiró bhūvanā dardarimí.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d ; 8.88.4^b.

[2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ : 7.60.5^d, çagmāsah putrá āditer
ádabdhāḥ.]

2.28.11 : see 2.27.17.

[2.29.2^b, yūyám dvēsānsi sanutár yuyota : 10.100.9^b, viṣvā dvēsānsi, &c.]

2.29.7 : see 2.27.17.

2.31.1^b (Gṛtsamada ; to Viṣve Devāḥ)

asmákam mitrávaruṇāvataim rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravyávo híçivanto vanarṣádah.

8.35.1^b (Çyāvāçva Ātreya ; to Açvins)

agninéndreṇa varuṇena viṣunādityái rudráir vásubhiḥ sacābhúvā,
[sajósaṣa usáṣa sūryeṇa ca] [sómam píbatam açvinā.]

☞ c : refrain, 8.35.1^c—21^c ; d : refrain, 8.35.1^d—3^d

2.33.2^c (Gṛtsamada ; to Rudra)

tvádattebhi rudra çántamebbhiḥ çatám himā açya bheṣajébhiḥ,
vy āsmád dvéço vitarám vy áñho vy ámivāç cātayasvā viçtueḥ.

6.44.16^d (Çamyu Bārhaspatya ; to Indra)

idám tyát pātram indrapānam indrasya priyám amítam apāyi,
mātsad yáthā sāumanasāya devám vy āsmád dvéço yuyávad vy áñhah.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada ; to Rudra)

pári ño hetí rudrásya vrjyāḥ pári tveçasya durmatír mahí gāt,
áva sthirá maghávadbhyas tanuṣva [mídhvas tokáya tánayaya mṛḷa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)
 prajāvatīḥ suyávasaṁ riçántīḥ cūddhā apāḥ suprapāṇé píbanthī,
 má va stená içata māghāçansaḥ, pári vo hetí rudrásya vṛjyāḥ.

6.28.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)
 yuvó rāṣṭrāṁ brhád invatī dyāur yāu setṛbhīr arajjūbhiḥ sinthāḥ,
 pári no hélo várūṇasya vṛjyā urūṁ na índraḥ kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari no rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetih and pári hélah. Yet I believe that pári hetih preceded pári hélah ; cf. the opening paragraphs of Part 2, chapter 4.—The expression áva sthirā maghāvadbhyaḥ tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛla : 1.114.6^d, tmāne tokāya tánayāya mṛla.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitráya vā sádam ā jirādānavah,
 pr̥ṣadaçvāso anavabhrārādhasa ṛjipyāso ná vayūṇeṣu dhūrśadaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhūmām marūtām ója
 imahe,

pr̥ṣadaçvāso anavabhrārādhaso gántāro yajñām vidátheṣu dhīrah.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tān vo mahó marūta evayāvno viṣṇor eśāsya prabhṛthé havāmahe,
 hīraṇyavarṇān kakuhān yatásruco brahmaṇyāntaḥ çāṇsyaṁ rádhā imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devāsya mīlhūso vayá viṣṇor eśāsya prabhṛthé havirbhiḥ,
 vidé hí rudró rudriyaṁ mahitvām yasiṣṭām vartir açvināv íravāt.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
 10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jīhmānām urdhvó vidyūtām vāsanaḥ : 1.95.5^b, jīhmānām urdhvāḥ
 svayāçā upāsthe.]

2.35.12^b (Gṛtsamada; to Aponapti)

asmāi bahunām avamāya sākhye yajñāir vidhema nāmasā havīrbhiḥ,
sām sānu mājmi dīdhiṣāmi bilmāir dādhamy ānnāiḥ pāri vanda ṛgbhiḥ.

4.50.6^b (Vāmadeva; to Brhaspati)

evā pitre viṣvādevāya viṣṇe yajñāir vidhema nāmasā havīrbhiḥ,
bḥspate suprajā virāvanto vayām syāma pātayo rayīnām.] 4.50.6^d

[2.35.14^a, asmin padé paramé tasthivāṅsam: 1.72.4^d, agnīm padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viṣvaṁ tād bhadraṁ yād āvanti devā bṛhād
vadema vidātthe suvirāḥ.

[2.36.4^a, ā vakṣi devān ihā vipra yākṣi ca: 5.26.1^c; 6.16.2^c; 8.102.16^c, ā devān
vakṣi yākṣi ca.]

2.36.5^c (Gṛtsamada; to R̥tus)

esā syā te tanvō nṛmnavārdhanah sāha ójah pradīvi bāhvōr hitāḥ,
túbhyaṁ sūtō maghavan túbhyaṁ ābhṛtas tvām asya brāhmanād ā trpāt piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samrāj āhr̥ṇāno ṛgbhāya,
túbhyaṁ sūtō maghavan túbhyaṁ pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gṛtsamada; to R̥tus)

juṣéthām yajñān bódhataṁ hávasya me sattō hótā nividaḥ pūrvyā ānu,
āchā rājānā nāma ety avītaṁ praçāstrād ā pibataṁ somyām mādhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñān bódhataṁ hávasya me viçvehā devāu sávanāva
gachatam,

sajósasā usāsā sūryeṇa césaṁ no volham açvinā.]

ç c: refrain, 8.35.10-21^c; d: refrain, 8.35.4^d-6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1^b, ādhvaryavaḥ sá pūrṇām vaṣṭy āsīcam: 7.16.11^b, pūrṇām vivāṣṭy āsīcam.]

Both pādas apply technically to Agni Dravīṇodas.

2.37.1^c, tasmā etām bharata tadvaçō dadīḥ: 2.14.2^c, tasmā etām bharata tadvaçāya.

2.38.1^a (Gṛtsamada; to Savitar)

ūd u syā devāḥ savitā savāya çaçvattamām tādapa vāhnir asthāt,
nūnām devébhyo ví hi dhāti rātnam áthābhajad vitihotram svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u śyá deváh savitá hiraṇyáyā bāhū ayaṅsta sávanāya sukrátuḥ,
ghṛtēna pāṇí abhí prusṇute makhó yúvā sudákṣo rájaso vídharmani.

6.71.4^a (Bharadvāja ; to Savitar)

úd u śyá deváh savitá dāmūnā hiraṇyapāṇiḥ pratidoṣām asthāt,
áyohanur yajató mandrájihva á daçúṣe suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u śyá deváh savitá yayāma hiraṇyáyīm amátiṁ yām áçīret,
nūnám bhágo hávyo mānuṣebhir ví yó rátānā purūvāsúr dádhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^e, hiraṇyákṣáh savitá, &c.]

2.38.11^e (Gr̥tsamada ; to Savitar)

asmábhyam tád divó adbhýāḥ pṛthivyáis tváya dattám kámyam rádha á gāt,
çám yát stotṛbhya āpáye bhávāty uruçáṁsya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácaḥ çatasáḥ sámśahasram úd agnáye janíṣṭha dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amivacátanam rakṣohá.

2.39.8^a, etáni vām açvinā várdhanāni : 1.117.25^a, etáni vām açvinā víryāṇi.

[2.40.1^b, jánana divó jánana pṛthivyāḥ : 8.36.4^a, janitá divó janitá pṛthivyāḥ.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣanā jánana rayṇām jánana divó jánana pṛthivyāḥ, [cf. 2.40.1^b
játāu víçvasya bhūvanasya gopāu devá akr̥ṇvann amṛtasya nábhim.

3.17.4^d (Kata Vāiçvāmitra ; to Agni)

agníṁ sudṛtiṁ sudṛçam gr̥ṇānto namasyámas tvédyam jātavedaḥ,
tvám dutám aratíṁ havyaváham devá akr̥ṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2^e, abhyám indrah pakvám amásv antáh : 6.72.4^a, indrásomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhūvanā jajāna : 2.35.2^d, víçvāny aryó bhūvanā jajāna :
10.85.18^e, víçvāny anyó bhūvanābhicāṣṭe.]

2.40.5^e (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhūvanā jajāna, víçvam anyó abhicáksana eti, [cf. 2.35.2^d
sómāpūṣanāv ávataṁ dhíyam me yuvábhyām víçvāḥ pṛtānā jayema.

6.52.16^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽ avataṁ dhiyaṁ me 'smin hāve suhāvā suṣtutīm naḥ,
 iḥam anyo janāyad gārbham anyāḥ prajāvatir iṣa ā dhattam asme.

[2.40.6^c, avatu devy āditir anarvā: 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada; to Vāyu)
 niyútvaṁ vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva; to Vāyu)
 vāyo çukró ayāmi te mādho āgrāṁ diviṣṭiṣu,
 ā yāhi sōmapitaye spārḥó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava; to Vāyu)
 ā no yajñāṁ diviṣpīçāṁ vāyo yāhi sumānmabhīḥ,
 antāḥ pavitra upāri çr̥ṇānò 'yām çukró ayāmi te.

2.41.4^b: 1.47.1^b, sutāḥ sōma ṛtāvrdhā.

2.41.6^a: 1.136.1^d, tū samrājā ghṛtāsuti.

2.41.6^b: 1.136.3^e, ādityā dānunas pati.

2.41.8^{a+c} (Gr̥tsamada; to Açvins)
 ná yāt páro nāntara adadhārsad vṛṣaṇvasa,
 duḥçāṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja; to Açvins)
 āraṁ me gantaṁ hāvanāyāsmāi gr̥ṇānā yāthā pibātho āndhaḥ,
 pári ha tyád vartir yātho riṣó ná yāt páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva; to Indra)
 sám it tám aghām aṇnavad duḥçāṁsaṁ mártyaṁ ripúm,
 yó asmatrū durhāṇāvāṁ úpa dvayūḥ.

2.41.13^a = 6.52.7^a: 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gr̥tsamada; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)
 'viçve devāsa ā gata' çr̥ṇutā ma imāṁ hāvam, ☞ 1.3.7^b
 édām barhīr ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)
 iḥā gataṁ vṛṣaṇvasū çr̥ṇutām ma imāṁ hāvam,
 'ānti śād bhūtu vām āvaḥ.' ☞ refrain, 8.73.10^c-18^c

Cf. imāṁ me çr̥ṇutām hāvam, 8.85.2^b, and imāṁ naḥ gr̥ṇavad dhāvam, under 8.43.22^c.

2.41.15 = 1.23.8.

2.41.16^c, apraṣṭā́ iva smasi: 1.29.1^b, anāṣṭā́ iva smási.

2.41.20^b: 1.142.8^d, sidhrām adyā divispṛ̥cam; 5.13.2^b, sidhrām adyā divispṛ̥caḥ.

2.42.3^c (Gṛtsamada; Adhvani vācyamānasya cakuntasya stutiḥ)

áva kranda dakṣinató gr̥hāṇām sumāṅgalo bhadravādī cakunte,

mā na stenā īcata māghāṇso [br̥hād vadema vidāthe suvīrah.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatī sūyāvasaṁ riçāntīḥ cūddhā apāḥ suprapāṇé pibantīḥ,

mā va stenā īcata māghāṇsaḥ [pāri vo hetī rudrāsya vṛjyāḥ.]

☞ 2.33.14^a

Cf. mā no duḥṣāṁsa īcata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavibhiḥ pavitraiḥ : 3.31.16^c, mādhvah punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbhaṁ darcatām ōsadhinām.

3.1.15^d (Viṣvāmitra Gāthina ; to Agni)

īle ca tvā yajamāno havīrbhir īle sakhitvām sumatīm nīkamaḥ,
devyāir āvo mimūhi sām jaritré rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiṣvāmitra, or Prajāpati Vācyā ; to Viṣve Devāḥ,
here Agni)

imāṁ mahé vidathyāya ṣuśām ṣaṣvat kṛtvā īdyāya prā jabhruḥ,
ṣṛṇótu no dāmyebhir ānikāiḥ ṣṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch häusliches Erglänzen'; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten'; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlv. 221.

3.1.19^{ab} (Viṣvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ ṣivébhir mahān mahībhir ūtibhiḥ saraṇyān,
asmé rayīm bahulām sūntarutrām suvācam bhagām yaṣāsam kṛdhi naḥ.

3.31.18^{cd} (Kuṇika Āiṣṭrathi, or Viṣvāmitra ; to Indra)

pātir bhava vṛtrahan sūntānām girām viṣvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ ṣivébhir mahān mahībhir ūtibhiḥ saraṇyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{cd} (Viṣvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman nīhito jātāvedāḥ.

3.30.2^c (Viçvāmītra ; to Indra)

nā te dūrē paramā cid rājaṁsy ā tū prā yāhi harivo hāribhyām,
sthirāya vīṣṇe sāvanā kṛtēmā yuktā grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a: 3.1.20^d, jānmañ-janman nihito jātavedāḥ.

3.1.21^{cd} (Viçvāmītra Gāthina ; to Agni)

┌jānmañ-janman nihito jātavedā, viçvāmītrebhir idhyate ājasraḥ, 6.47.13^{cd}
tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

3.59.4^{cd} (Viçvāmītra ; to Mitra)

ayām mitrō namasyāḥ suçēvo rāja suksātrō ajanīṣṭa vedhāḥ,
tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukūrti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,
┌sā sūtrāmā svāvān indro asmē ātē cid dvēṣaḥ sanutār yuyotu.┐

6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirasō naḥ pitāro nāvagvā ātharvāṇo bhīgavaḥ somyāsaḥ,
tēṣāṁ vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmītra Gāthina ; to Agni)

imām yajñām sahasāvan tvām no devatrā dhehi sukrato rārāṇaḥ,
pra yañsi hotar bṛhatīr īṣo nō 'gne māhi drāviṇam ā yajasva.

10.80.7^d (Agni Sāucika, or Agni Vaiçvānara ; to Agni)

agnāye brāhma rbhāvas tatakṣur agnīm mahīm avocāmā suvṛktīm,
āgne prāva jaritāraṁ yaviṣṭhāgne māhi drāviṇam ā yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkṛta

Kātya ; to Agni) = 3.22.5 (Gāthina Kauçika ; to Agni) = 3.23.5

(Devaçravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudāṁsaṁ sanīm gōḥ çaçvattamām hāvamānāya sādha,
syān naḥ sūnūs tānayo vijāvāgne sā te sumatīr bhūtv asmē.

3.2.2^c (Viçvāmītra Gāthina ; to Agni)

sā rocayaj janīṣṭā rōdasī ubhé sā mātṛrōḥ abhavat putrā īdyāḥ,
havyavāl agnīr ajāraç cānohito dulābho viçām ātithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavāl agnīr ajāraḥ pitā no vibhūr vibhāvā sudṛçiko asmē,
sugārhapatyāḥ sām īṣo didīhy ┌asmadryak sām mimīhi çṛavāṁsi.┐

3.5.4.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihā vṛktābarhiṣaḥ,
yatásrucaḥ surúcam viçvādevyaṁ rudrām yajñánām sūdhadiṣṭim apāsām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtāvānaṁ mahiṣām viçvādarçatam agnīm sumnāya dadhire puró jánāḥ,
ḥrútkarṇaṁ sapráthastamaṁ tvā girā, dáivyaṁ mánuṣa yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third páda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmitra Gāthina; to Vaiçvānara)

namasyāta havyádātīm svadhvarām duvasyāta dāmyaṁ jātávedasam,
rathír ṛtasya brhāto vicarṣaṇir agnir devánām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rama Jamadagnya; Āpriyaḥ)

sadyó jātó vy āmimta yajñām agnir devánām abhavat purogāḥ,
asyá hótuh pradīçy ṛtasya vāci svāhākṛtaṁ havir adantu devāḥ.

10.150.4^a (Mr̥ṇika Vasiṣṭha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mr̥ṇikām dhānasātaye.

The páda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viṣvāmitra Gāthina; to Vaiçvānara)

viçāṁ kavīm viçpátīm mánuṣir iṣaḥ sám sim akr̥nvan svádhitīm ná téjase
sá udvāto nivāto yāti véviṣat sá gārbham eṣi bhúvaneṣu dīdharat.

5.4.3^a (Vasucruta Ātreya; to Agni)

viçāṁ kavīm viçpátīm mánuṣiṇām çúciṁ pāvakām ghṛtāpṛṣṭham agnīm
ní hótāraṁ viçvavidāṁ dadhidhve sá devēṣu vanate vāryāni.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçāṁ kavīm viçpátīm çāçvatīnām nitóçanaṁ vṛṣabhām carṣaṇiṇām,
prétiṣaṇim isāyantaṁ pāvakām rájantaṁ agnīm yajatām rayiṇām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣir iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the páda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jāthāreṣu prajāñīvān vīṣa citreṣu nānadan ná sinhāh,
vaiçvānarāḥ pṛthupajā āmartyo vāsu rātnā dāyamāno ví dāçuse.

3.2.5^a (Viçvāmītra ; to Agni)

pṛthupajā āmartyo gṛtānirṇik svāhutaḥ,
agnīr yajñāsya havyavāt.

3.4.6^c, yāthā no mitró váruṇo júṣaṭ : 1.43.3^a, yāthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Dāivya Hotarā)

dāivya hótārā prathamā ny ṛñje, saptā pṛkṣāsaḥ svadhāyā madanti,

ṛtām çānsanta ṛtām ít tá āhur ānu vratām vratapā dīdhyanāḥ.

2.3.7^a

3.4.7^a = 3.7.8^a, dāivya hótārā prathamā ny ṛñje : 2.3.7^a, dāivya hótārā prathamā
vidūstarā ; 10.66.13^a, dāivya hótārā prathamā puróhita ; 10.110.7^a,
dāivya hótārā prathamā suvācā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

ā bhārati bhāratībhiḥ sajōṣa ilā devāir manuṣyēbhir agnīḥ,
sārasvati sārasvatēbhir arvāk tisoro devīr barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tān nas turīpam ādha poṣayitnū déva tvaṣṭar ví rāraṇāḥ syasva,
yāto virāḥ karmaṇyāḥ sudákṣo yuktāgrāvā jāyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va sṛjōpa devān agnīr havīḥ çamitā sūdayāti,
séd u hótā satyátaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

ā yāhy agne samidhānó arvān indreṇa devāiḥ sarātham turēbhiḥ,
barhīr na āstām āditiḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2^a (Sutamhara Ātreya ; to Agni)

yajñāsya ketūm prathamām puróhitam, agnīm nāras triṣadhassthé sám
idhire,

5.11.2^a

indreṇa devāiḥ sarātham sá barhiṣi sídan ní hótā yajāthāya sukrātuh.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirādo haviṣpā indreṇa devāiḥ sarātham dādhanāḥ,
āgne yāhi sahāsram devavandāiḥ pāraiḥ pūrvaiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indram divo marūto antāriksāt,
 sīdantu barhīr viṣva ā yājatraḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, havispāḥ, gharṁāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viṣvāmītra Gāthina; to Agni)

mitrō agnīr bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sīndhunām utā pārvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
 manyūm viṣa ṛlate mānuṣīr yāḥ pāhī no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmītra Gāthina; to Agni)

pāti priyām ripō āgraṁ padām vēḥ pāti yahvāc cāraṇam sūryasya,
 pāti nābhā saptācīrṣaṇam agnīḥ pāti devānām upamādam ṛsvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vāiṣvānara)
 prāvacyāṁ vācasah kīm me asyā gūhā hitām ūpa nipīg vadanti,
 yād usrīvāṇām ūpa vīr iva vrān pāti priyām rupō āgraṁ padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmītra Gāthina; to Agni)

ā rōdasi aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā prthivīā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Samvāda Indraditivāmadevānām)
 avadyām iva mānyamānā gūhākar indram matā vīryeṇa nyiṣṭam,
 āthod asthāt svayām ātkam vāsāna ā rōdasi aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvanara)
 tvām agne çocīṣā çocucāna ā ródasī aprṇā jāyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viçvasya ketūr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,
 vīlūm cid ādriṃ abhinat parāyañ jānā yād agniṃ āyajanta pāñca.

For 3.6.2^d see Geldner, *Veđ. Stud.* ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)
 ṛtāsyā vā kecinā yogyābhir ghṛtasnūvā rōhitā dhurī dhiṣya,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 puró vo mandrām divyām suvṛktīm prayatī yajñe agniṃ adhvaré dadhi-
 purā ukthébhiḥ sá hí no vibhāva svadhvarā karati jātavedaḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 āgne vīhi haviṣā yāksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātavedā yāksad devān amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agniṃ is apparently the secondary element in the hypermetric line; mandrām in pāda a without agniṃ in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādāyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yupa)
 ūc chrayasva vanaspate vārṣman pṛthivyā ādhi,
 súmiti miyámāno várco dhā yajñāvāhase.

3.24.1^d (Viçvāmītra; to Agni)
 āgne sāhasva pṛtanā abhímātīr āpāsyā,
 duṣṭāras tāraṇn ārātīr várco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyā ādhi, under 2.3.7^d.

[3.8.8^a, adityā rudrā vásavaḥ sunṛthāḥ; 7.35.14^a, adityā rudrā vásavo juṣanta
 (idám brāhma); 10.66.12^c, ādityā rúdrā vásavaḥ súdānavah (imā
 brāhma).]

3.8.9^a, haṁsā iva çreṇiçó yātānāḥ: 1.163.10^c, haṁsā iva çreṇiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yupaḥ)
 [haṁsā iva çreṇiçó yātānāḥ] çukrá vásānāḥ svāravo na āguḥ, 1.163.10^c
 unṛiyāmānāḥ kavībhiḥ purāstād devā devānām āpi yanti pāthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpah)

catāpavitṛāḥ svadhāyā mādanṭir devīr devānām āpi yanti pāthah,
 1 tā indrasya nā minanti vṛatāni, 1 sīndhubhyo havyām ghṛtāvaj juhota.]

cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa ūtāye; 1.144.5^b, devām mātāsa ūtāye havāmabe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavṛmahe 1 devām mātāsa ūtāye, 1

cf. 1.144.5^b

apām nāpātām subhāgaṁ sudīditīm 1 supṛātūrtim anehāsam. 1

cf. 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātām subhāgaṁ sudīditim agnīm gr̥sthāçocīsam,

sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supṛātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mātā agrbhṇata devébhyo havyavāhana,

viṣvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruṣaya Āmahīyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havyavāhana,

tām tvā havanta mātṛyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutih)

gr̥hō yāmy āramīkṛto devébhyo havyavāhanah,

1 kuvit sōmasyāpām iti.]

cf. refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṇika Vasiṣṭha ; to Agni)

sāmiddhaç cit sām idhyase devébhyo havyavāhana,

adityāi rudrāir vāsubhir na ā gahi mṛṇikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kāgi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (gr̥hō = gr̥hām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for gr̥hō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmitra Gāthina ; to Agni)

ā juhota svadhvarāṁ çirāṁ pāvakaçociṣam,
açuṁ dutāṁ ajirāṁ pratnāṁ īḍyaṁ çruṣṭī devāṁ saparyata.

8.43.31^b (Virūpa Āṅgiraśa ; to Agni)

agnīm mandrām purupriyām çirāṁ pāvakaçociṣam,
hṛdbhīr mandrébhīr Imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çirāṁ pāvakaçociṣam jyēṣṭho yó dāmeṣv ā,
didāya dīrghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm ná svāvṛktibhīr ḥótāraṁ tvā vṛṇīmahe, 5.20.3^b
yajñāya stīrṇabariṣe ví vo máde çirāṁ pāvakaçociṣam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakaçociṣam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm triṇçác ca devā náva cāsaparyan,
āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhótāraṁ ny āsādayanta.

Cf. 10.7.5^d, vikṣū dhótāraṁ ny āsādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina ; to Agni)

tvām agne manīṣīṇaḥ samrājāṁ carṣaṇīnām,
devāṁ mātāsa indhate sām adhvarē.

8.44.19^a (Virūpa Āṅgiraśa ; to Agni)

tvām agne manīṣīṇas tvām hinvanti cītibhīḥ,
tvām vardhantu no girāḥ,

5.1.5.8^c

10.134.1^d (Mādhātara Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthoṣā iva,

mahāntam tvā mahīnām samrājāṁ carṣaṇīnām devī jānītry ajñjanad
bhadrá jānītry ajñjanat, 10.134.1^{ef-6ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāṁ carṣaṇīnām cf. 8.16.1^a, prá samrājāṁ carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina ; to Agni)

tvām yajñēṣv ṛtvijām āgne dhótāraṁ ḥate,
gopā ṛtāsya didīhi své dāme.

cf. 1.128.8^a

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñēṣv ṛtvijām cārum agne ní ṣedire,
ghṛtāpratīkaṁ mānuṣo ví vo máde çukrām cētīṣṭham akṣābhīr vívaksase.

10.118.7^c (Uruksaya Āmahīyava ; to Agni Rakṣohan)

ādābhyena çociṣāgne rákṣas tvām daha,
gopā ṛtāsya didīhi.

Note that 3.10.2^c and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, āgne hótāram īlate: 6.14.2^c, agnīm hótāram īlate. See also under 1.128.8^a.]

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sā ghā yās te dādāçati samīdhā jātāvedase,
sō agne dhatte suvīryam sā puçyati.

7.14.1^a (Vasiṣṭha Maitravaruṇi; to Agni)
samīdhā jātāvedase devāya devāhūtibhiḥ,
haviṛbhiḥ çukrāçociṣe namasvīno vayām dāçemāgnāye.

[3.10.4^b, agnir devébhir ā gamat: 1.1.5^c, devō devébhir ā gamat.]

Of. in the Introduction, p. 19.

3.10.8^a, sā naḥ pāvaka dīdhi: 1.12.10^a, sā naḥ pāvaka dīdivaḥ.

[3.10.8^b, dyumād asme suvīryam: 3.13.7^c, dyumād agne suvīryam.]

3.10.9^{ab}, tām tvā viprā vipanyāvo jāgrvānsaḥ sām indhate: 1.22.21^{ab}, tād
viprāso vipanyāvaḥ jāgrvānsaḥ sām indhate.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)
tām tvā viprā vipanyāvo jāgrvānsaḥ sām indhate, 1.22.21^{ab}
havyavāham āmartyam sahovīdham.

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaṁ havyavāham āmartyam,
yājīṣṭham rñjase girā.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tām tvājananta mātāraḥ kavīm devāso āngiraḥ,
havyavāham āmartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketūr yajñāsyā pūrvyāḥ: 9.2.10^c, ātmā yajñāsyā pūrvyāḥ.]

3.11.4^c (Viṣvāmitra Gāthina; to Agni)
agnīm sūnūm sānaçrutam sāhaso jātāvedasam,
vāhniṁ devā akrñvata.

7.16.12^b (Vasiṣṭha Maitravaruṇi; to Agni)
tām hótāram adhvarāsyā prāçetasam vāhniṁ devā akrñvata,
dādāhati rātnam vidhaté suvīryam, agnir jānāyā dāçuṣe. 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)
sāhvān viçvā abhiyūjaḥ krātur devānām āmrktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
 agnīḥ tuviçravastamaḥ tuviçbrahmāṇam uttamām,
 atūrtam çṛavayātpatiḥ putrām dadāti dāçuse.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmītra Gāthina ; to Agni)
 pāri viçvāni sūdhitāgnér açyāma mánmabhīḥ,
 víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mártā ámarthyasya te bhūri náma manāmahe,
 víprāso jātávedasaḥ.

3.12.4^b (Viçvāmītra Gāthina ; to Indra and Agni)
 toçā vṛtrahāṇā huve sajítvanāparājitā,
 índrāgní vājasátama.

8.38.2^b (Çyāvāçva Ātreya ; to Indra and Agni)
 toçāsā rathayātvānā vṛtrahāṇāparājitā,
 índrāgní tāsya bodhatam.

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prā víryam : 1.93.4^a, ágniṣomā ceti tād víryam vām.]

3.13.2^b : 1.134.2^c, dākṣam śacanta útāyah.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Ṛṣabha Vaiçvāmītra ; to Agni)
 vayám te adyá rarimá hí kāmam uttánáhastā námasopasádyā,
 yájiṣṭhena mánasā yakṣi deván áśredhata mánmanā vípro agne.

6.16.46^d (Bharadvāja ; to Agni)
 vṛtí yó devám mártō duvasyéd agnīm iltādhvaré havīsmān,
 [hótaram satyayajam ródasyor] uttánáhasto námasā vivāset. 4.3.1^b
 10.79.2^d (Agni Saucika, or others ; to Agni)
 gūhā çīro nihitam řdhag akṣi ásinvann atti jihvāyā vānāni,
 átrāny asmāi pañbhīḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidra çarma jaritah purūṇi : 2.25.5^b, áchidra çarma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkla Kātya ; to Agni)
 imām naro marutaḥ saçeatā vřdham yāsmín ráyah çévrđhasaḥ,
 abhi yé sánti pñtanāsu dūdhyo viçvāhā çātrum ādabhūḥ.

7.18.25^a (Vasiṣṭha Māitrāvaruṇi ; Sudāsaḥ Pāijavanasya dānastutiḥ)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā pāijavanāsya kētaṁ duṇāçaṁ kṣatrām ajāraṁ duvoty.

For 7.18.25^a cf. 6.46.10. For vṛdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ; cf. under 1.8.5^c.

3.16.8^d, tūvidyumna yāçasvatā : 1.9.6^c, tūvidyumna yāçasvataḥ.

[3.17.2^b, yāthā divó jatavedaḥ cikitvān : 4.3.8^d, sādha divó, &c.]

3.17.4^d : 2.40.1^d, devā akr̥ṇvann amṛtasya nābhim.

3.17.5^a (Kata Vāigvamitra ; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātta svadhāyā ca çambhūḥ,
tasyānu dhārma prā yajā cikitvó 'thā no dhā adhvarām devāvītāu.

5.3.5^a (Vasugruta Ātreya ; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyaīḥ paró asti svadhāvaḥ,
viçāç ca yasyā átithir bhāvāsi sá yajñéna vanavad deva mártan.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthín Kauçika ; to Agni)

agnīm hótāraṁ prā vṛṇe miyédhe gṛtsaṁ kavīm viçvavidam āmūram,
sá no yakṣad devátātā yājīyān rāyé vājaya vanate maghāni.

10.53.1^c (Agni Sāucika ; to Agni)

yām āchāma mānasā sò 'yām āgād yajñāsya vidvān páruṣaḥ cikitvān,
sá no yakṣad devátātā yājīyān ní hí śātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devátātā yājīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthín Kauçika ; to Agni)

prā te agne haviṣmatim iyarmy āchā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇíd devátātīm urāṇāḥ sām rātībhir vásubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama ; to Agni)

yatā sujūrṇī rātīnī ghṛtāçī, pradakṣiṇíd devátātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
úd u svárur navajā nákrāḥ paçvó anakti súdhitah sumékaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlvii. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ' (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akṛá; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akṛá by 'horse', as suggests Geldner, Ved. Stud. i. 168, with Oldenberg's approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. i. 143.7, indhāno akṛó vidátheṣy dīdyac chukrávarṇām úd u no yaṁsate dhīyam, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akṛá seems to mean 'beacon'. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṣika; to Viçve Devāḥ)

dadhikṛām agnīm uśāsaṁ ca devīm bṛhaspátim savitāraṁ ca devám,
aṇvīnā mitrávaruṇā bhāgaṁ ca vāsūn rudrān adityān ihá huve.

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutīḥ)

úd budhyadhvaṁ sámanasaḥ sakḥāyaḥ sám agnīm indhvaṁ bahávaḥ
sánīḥaḥ,

dadhikṛām agnīm uśāsaṁ ca devīm indrávató 'vase ní hvaye vah.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. i. 13.7-12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokānām (4^b, stokāso) agne médaso gṛtásya.

3.21.2^d (Gāthin Kāuṣika; to Agni)

gṛtāvantaḥ pāvaka te stokā cētanti médasaḥ,
svádharman devávitaye grēṣṭhaṁ no dhehi váryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvām yājñébhīr uktháir ūpa havyébhīr imahe,
cācēpate cācēnām ví vo máde grēṣṭhaṁ no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, várco dhā yajñāvāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

agne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édám barhīḥ sado máma.

8.19.25^c (Sobhari Kāṇva; to Agni)

yád agne mártayas tvām syām ahām mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āṅgīrasa; to Agni)

tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtāvā yajñīyo bhúvah.

8.17.1^c (Irimbīhi Kāṇva ; to Indra)

ś yāhi suṣumā hī ta īndra sōmam pībā imām,

cf. 8.17.1^b

édām barhīh sado māma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sá no agnīh suvīryam svācvyam : 8.12.33^a, suvīryam svācvyam.]

3.26.6^c : 2.34.4^c, pīśadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsyā sādhanam : 1.44.11^a, nī tvā yajñāsyā sādhanam ; 8.6.3^b,
stómair yajñāsyā sādhanam ; 8.23.9^b, yajñāsyā sādhanam girā.

[3.27.3^c, āti dvēsānsi tarema : 2.7.3^c, āti gahemahi dvīṣaḥ.]

[3.27.4^b, agnīh pāvaka īḍyaḥ : 7.15.10^c, çūciḥ pāvaka īḍyaḥ.]

3.27.5^a, prthupāja āmartyaḥ : 3.2.11^c, vaiçvānarāḥ prthupāja āmartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó āmartyaḥ purástād eti māváyā,

vidāthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havyāny ārayatā mánurhito devá āsá sugandhinā,

vívāsate vāryāni svadhvaró hótā devó āmartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyās tirás támāñsi darçatāḥ,

sám agnīr idhyate vīṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

āmftam jātāvedasaḥ, tirás támāñsi darçatām,

cf. 6.48.1^c

ghṛtāhavanaḥ īḍyam.

The expressions tirás támāñsi darçatāḥ, and ghṛtāhavana īḍyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, purolāçam jātavedaḥ.

3.29.4^b, nābhā prthivyā ādhi : 2.3.7^d, nābhā prthivyā ādhi sānuṣu triṣú.

3.29.4^d : 1.45.6^d, āgne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótāç cikítvó 'vṛīmahirhá,

dhruvám aya dhruvám utāçamiṣṭhāḥ prajānán vidván ūpa yāhi sōmam.

3.35.4^d (Viçvāmītra; to Indra)

brāhmaṇa te brahmayūja yunajmi hāri sākhyā sadhamāda ācū,
sthirām rātham sukhām indradhitiṣṭhan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vṛṣṇe sāvānā kṛtemā : 3.1.20^c, mahānti vṛṣṇe sāvānā kṛtemā.

3.30.13^d (Viçvāmītra; to Indra)

didrkṣanta uśāso yāmann aktōr vivāsvatyā māhi citrām ānikam,
viçve jānanti mahinā yād āgād indrasya kārma sūktā purūṇi.

3.32.8^a (Viçvāmītra; to Indra)

indrasya kārma sūktā purūṇi vratāni devā nā minanti viçve,
[dadhāra yāh pṛthivīm dyām utēmām] jajāna sūryam uśāsam sudānsāh.
cf. 3.32.8^c

3.34.6^b (Viçvāmītra; to Indra)

mahō mahāni panayanty asyēndrasya kārma sūktā purūṇi,
vṛjānena vṛjinān sām pipeṣa māyābhir dāsyuṇr abhibhutyojāh.

For vṛjānena vṛjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāh pṛthivīm dyām utēmām.

3.30.17^d (Viçvāmītra; to Indra)

ūd vṛha rūkṣaḥ sahāmūlam indra viçvō mādhyam prāty āgram ṛṇhi,
ā kīvataḥ salalūkaḥ cakārtha brahmadviṣe tāpusīm hetim asya.

6.52.3^d (Rjīvan Bhāradvāja; to Viçve Devāh)

kim aṅgā tvā brāhmaṇaḥ soma gopām kim aṅgā tvāhur abhiçastipām naḥ,
kim aṅgā naḥ paçyasi nidyamānan brahmadviṣe tāpusīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra; to Indra)

imām kāmān mandayā gōbhīr āçvāiç candrāvatā rādhasā paprāthaç ca,
svaryāvo matibhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmītra; to Indra)

ā no gotrā dardṛhi gopate gāh sām asmābhyam sanāyo yantu vājāh,
divākṣā asi vṛṣabha satyāçuṣmo 'smābhyam sū maghavan bodhi godāh.

3.1.14^d (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné niyūto yanti pūrvīh,
māhi stotrām āva āganma sūrér asmākām sū maghavan bodhi gopāh.

4.22.10^d (Vāmadeva; to Indra)

asmākam it sū ṛṇuhi tvām indrasmābhyam citrān ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ pūramdhīr asmākām sū maghavan bodhi
godāh.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra,
or his descendants; to Indra)

ḡṇāṁ huvema maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,
ḡṇvāntam ugrām ūtāye samātsu ḡṇāntaṁ vṛtrāṇi samjītaṁ dhānānām.

The appearance of this Viçvāmitra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṛathi, or Viçvāmitra; to Indra)

sataḥ-sataḥ pratimānaṁ purobhūr viçvā veda jānimā hānti ḡṣṇam,
prā ṇo divāḥ padavīr gavyūr ārcan sākḥā sākḥūr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭrādaṁṣṭra Vāirūpa; to Indra)

indro divāḥ pratimānaṁ pṛthivyā viçvā veda sāvanā hānti ḡṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmphanena skābhryān.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡṣṇam is the overshadowed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākāṁ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākāṁ
(3.30.21^d, asmābhyaṁ) sū maghavan bodhi godāḥ.

[3.31.16^c, mādḥvaḥ punānāḥ kavībhiḥ pavitrāiḥ: 3.1.5^b, krātum punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṛathi, or Viçvāmitra; to Indra)

ānu kṛṣṇé vāsudhītī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānaṁ vṛjādhyāi sākḥāya indra kāmāyā rjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhītī yemāte viçvāpeçasā,

ḡvāyav ā candreṇa rāthena yāhi sūtāsyā pītāye. ~~refrain~~ 4.48.10^d-4^{cd}

The words kṛṣṇé and vāsudhītī are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying naktosāṁ; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhītī in 4.48.3 is not to be changed to vāsudhīti, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā ṇo gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
saranyān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āisrathi, or Viçvāmitra ; to Indra)
 ādediṣṭa vṛtrahā gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
 prā sūntā diçāmāna rtena dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa ; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuśām agriyāḥ svarṣāḥ,
 mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[**3.32.4^d**, amarmāno mānyamānasya mārma : 5.32.5^b, amarmāno vidād id asya mārma.]

3.32.7^b (Viçvāmitra ; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam rṣvām ajāram yuvānam,
 yāsya priyē mamātur yajñiyasya nā ródasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

indram evā dhiṣāṇā sātāye dhād bṛhāntam rṣvām ajāram yuvānam,
 āsālḥena çāvasā çuçuṇāsam sadyaç cid yō vāvṛdhē āsāmi.

6.49.10^c (Rjçivan Bhāradvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gṛbhīr ābhī rudrām divā vardhāyā rudrām aktāu,
 bṛhāntam rṣvām ajāram suṣumnām fḍhag ghuvema kavineṣitāsah.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precocious kindness was sufficiently urgent to procure the change ; cf. his epithets mīdhvas and givā ; his hāsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sunnmām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[**3.32.8^c**, dādḥāra yāḥ pṛthivīm dyām utēmām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmitra ; to Indra)

āhann āhim pariçayānam ārna oçayāmānam tuijāta tāvyān,
 nā te mahitvām ānu bhud ādha dyāur yād anyāyā sphigyaḥ kṣām āvasthāḥ.

4.19.2° (Vāmadeva; to Indra)

āvāsṛjanta jīvrayo ná devā bhūvaḥ samrājī indra satyāyonih,
āhann āhiṁ pariśáyānam āraṇaḥ prā vartanīr arado viśvādenah.

6.30.4° (Bharadvāja; to Indra)

satyām it tán ná tvāvān anyo astīndra devō ná mātṛyo jyāyān,
āhann āhiṁ pariśáyānam āraṇo 'vāsṛjo apō āchā samudrām.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11°, samānām yonim ānu saṁcārantī (10.17.11°, saṁcārantam);
1.146.3°, samānām vatsām abhī saṁcārantī.]

3.33.5° (Viśvāmitra; to the Rivers)

rāmādhvaṁ me vācase somyāya itāvarīr ūpa muhūrtām évaiḥ,
prā sīndhum āchā bṛhatī maṇiśāvāsyaūr ahve kuçikāśya sūnuḥ.

6.49.4° (Rjicvan Bhāradvāja; to Viṣve Devāḥ; here Vāyu)

prā vāyūm āchā bṛhatī maṇiśā bṛhādrayīṁ viśvāvaram rathaprām,
dyutādyamā niyūtaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatī maṇiśā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2°, indra kṣitnām asi mānuṣṭām: 1.59.5°, rājā kṣitnām, &c.]

[3.34.5^b, nṛvād dādhanō nāryā purūṇi: 1.72.1^b; 7.45.1°, hāste dādhanō, &c.]

3.34.6^b: 3.30.13^d; 3.32.8°, indrasya kārma sūkṛtā purūṇi.

[3.34.7°, yudhēndro mahnā vārivaḥ cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhā devébhyo vārivaḥ cakārtha.]

3.34.8°, satrāsāhaṁ vāreṇyam sahodām: 1.79.8^b, satrāsāhaṁ vāreṇyam.

[3.34.8°, sasāna yāḥ pṛthivīm dyām utēmām; 3.32.8°, dādharā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viśvāmitra; to Indra)

tiṣṭhā hātī rātha ā yujyāmānā yāhī vāyūr ná niyūto no āchā,
pībāsy āndho abhīṣṛṣṭo asmé indra svāhā rarimā te mādāya.

7.23.4° (Vasistha Maitravaruṇi; to Indra)

āpaç cit pipyu staryō ná gūvo nākṣann ṛtām jaritāras ta indra,
yāhī vāyūr ná niyūto no āchā tvām hī dhībhīr dāyase vī vājan.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyūto is for niyūdbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyūt (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān ūpa yāhi sōmam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvayām sōmas tvām éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmín yajñé barhişy ā nişádyā dadhişvémām jaṭhāra indum indra.

10.14.5^d (Yama Vāivasvata ; Līngoktadevatāḥ)

āñgirobhir ā gahi yajñiyebhīr yāma vāirūpāir ihā mādayasva,
vivasvantaḥ huve yāḥ pitā te smín yajñé barhişy ā nişádyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

indrāya sōmaḥ pradīvo vidanā r̥bhūr yébhīr vṣṣaparvā vihāyāḥ,
prayamyāmānān prāti śū gr̥bhāyéndra pība vṣṣadhūtasya vṣṣṇaḥ.

3.43.7^a (The same)

indra pība vṣṣadhūtasya vṣṣṇa ā yām te çyenā uçaté jabhāra,
yāsyā mādē cyāvāyasi prā kṣṣṭīr yāsyā mādē āpa gotrā vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudrēṇa sīndhavo yādāmānā indrāya sōmaḥ sūşutaḥ bhārantāḥ,
aṇçūm duhanti hastīno bharitrāir mādhvāḥ punanti dhārāyā pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhtāvratō dhanadāḥ sōmavṛddhaḥ sá hí vāmāsyā vāsunaḥ purukṣūḥ,
sām jagmire pathyā rāyo asmin samudré ná sīndhavo yādāmānāḥ.

10.30.13^d (Kavaṣa Āiluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādīrçam āyatīr ghṛtām pāyāñsi bíbhṛatrīr mādḥūni,
adhvaryúbhir mánasā samvidanā indrāya sōmaḥ sūşutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré ná, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnaḥ sū te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

indram vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Paryata Kāpva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāḥ,

indram vāñir anūṣatā sām ójase.

9.61.2^b (Āmahryu Āngirasa; to Soma Pavamāna)
sá pavasva yá āvithéndraṁ vṛtrāya hántave,
vavrivāṁsaṁ mahír apāh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413; iii. 174.—Cf. 3.37.6^c, indra vṛtrāya hántave, and 8.93.7^b, mahé vṛtrāya hántave.

[3.37.8^c, indra sómāṁ çatakrato (sc. pāhi): 8.76.7^b, píbā sómāṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra; to Indra)
arvāvato na ā gahi átho çakra parāvátah,
u lokó yás te adriya indrehá tата ā gahi.

3.40.8^a (The same)
arvāvato na ā gahi parāvátah ca vṛtrahan,
imá juṣasva no girah.

3.40.9^c (The same)
yád antará parāvátam arvāvátam ca hūyāse,
indrehá tата ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvátah ca vṛtrahan; and also under 8.13.15.

3.38.8^b: 7.38.1^b, hiranyáym amátiṁ yám áçiret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10: see under 3.30.22.

3.39.6^c: 2.11.5^a; 10.148.2^c, gūhā hitám gūhyam gūlhām apsu.

3.39.9: see under 3.30.22.

3.40.4^a (Viçvāmitra; to Indra)
indra sómāṁ sutá imé tava prá yanti satpate,
kṣáyam candrása indavaḥ.

3.42.5^a (The same)
indra sómāṁ sutá imé tán dadhiṣva çatakrato,
jāthāre vajinivaso.

Note the slight difference in the repeated pāda: sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyam sómāṁ sutá imé.

3.40.6^c: 1.10.7^b indra tvádātam id yāçah.

3.40.8^a: 3.37.11^a, arvāvato na ā gahi.

3.40.9^c: 3.37.11^d, indrehá tата ā gahi.

3.41.2^b, tistiré barhír ānuśák: 1.13.5^a, strñitá barhír ānuśák; 8.45.1^b, strñánti barhír ānuśák.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)

sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotáraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo havíṣmanto jarāmahe,
utá tvám asmayúr vaso.

7.31.4^a (Vasiṣṭha Maitravaruni ; to Indra)

vayám indra tvāyávo 'bhí prá ñonumo viṣan,
viddhí tv ásyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ sakhitvám á rabhāmahe, § 9.61.4^c
rtasya naḥ pathá náyāti viçvāni duritá nabhantām anyakéṣām jyāká
ádhi dhánvasu. § refrain, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçínā,
ghrtásnū barhír ásáde.

8.17.2^b (Trimbiṭhi Kāṇva ; to Indra)

á tvā brahmayúja hárí váhatām indra keçínā,
úpa bráhmāni naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, índraṁ sómasya pítāye.3.42.5^a: 3.40.4^a, índra sómāḥ sutá imé.3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrṣám kave,
ádihā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)

vidmá hí tvā dhanamjayám indra dṛlhá cid ārujám,
adāriṇam yáthā gáyam.

8.75.16^c (Virūpa Āṅgirasa ; to Agni)

vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádihā te sumnám imahe.

8.98.11^c (Nrmedha Āṅgirasa ; to Indra)

tvám hí naḥ pítá vaso tvám matá çatakrato babhúvitha,
ádihā te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)

tūbhyéd indra svá okyè sóman codāmi pītāye,
eṣā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhase mahā indram codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥe with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīno hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

ā tvā brhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé dvitā divā rñjānty ātaḥ sūsanmrṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayo 'tyāḥ,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to brhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a: 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8: see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣānā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kaṇva ; to Indra)

hāve tvā sūra ūdite hāve madhyāmdine divāḥ,
juṣānā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra ; to Indra)

mahān asi mahiṣa vṛṣṇeyebhir dhanaspīd ugra sāhamāno anyān,
éko viçvasya bhūvanasya rājā sā yodhāyā ca kṣayāyā ca jānān.

6.36.4^d (Nara Bhāradvāja ; to Indra)

sá rāyás khām úpa srjá gr̥ṇānāḥ puruṣcandrāsya tvām indra vásvaḥ,
pātir babhūtāsamo jānānām éko viçvasya bhūvanasya rájá.

For the repeated pāda cf. 5.85.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajósā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátrūn āpa m̐dho nudasvāthābhayaṁ kṛṇuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣanvāte te cakrmā karambhām hārivāte hāryaçvāya dhānāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanvāte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utā rtúbhir rtupāḥ pāhi sómaṁ indra devébhiḥ sākhibhiḥ sutām naḥ,
yān ābhajo marúto yé tvānv āhan vṛtrām ādadhus túbhyam ójah.

3.51.8^b (The same)

sá vāvaçāná ihá pāhi sómaṁ marúdbhir indra sākhibhiḥ sutām naḥ,
játām yāt tvā pári devā ābhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantaṁ vṛṣabhām vāyṛdhānām ákavāriṁ divyām çāsām
indram,
viçvasāham ávase nūtanāyográṁ sahodām ihá táṁ huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāsāḥ abhíbhūtyojā yathāvaçám tanvām cakra eṣāḥ,
tvāṣṭāram indro janūṣābhibhūyāmúṣyā sómaṁ apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣāḥ,
pitūḥ páyah prāti gr̥bhṇāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltete er den Leib ihm'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Māitravaruṇi; to Indra)

[~~cf.~~ 7.29.1^a

ṛayām sóma indra tūbhyam sunva, ā tū prā yahi harivas tādokāḥ,
pibā tv āsyā sūṣutasya cāror dādo maghāni maghavann ryanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva oṣadhīr utāpo rayīm rakṣanti jīrāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)

mā jāsvane vṛṣabha no raritā mā te revātaḥ sakhye riṣāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuṣvīn prā vṛhāpṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvarīs ta oṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Val. 11).2.

3.51.6^d, sākhe vaso jaritṛbhyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyah.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devēbhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ojasā sutām rādhānām pate,
pibā tv āsyā girvāṇaḥ.

8.1.26^a (Pragātha Kaṇva ; to Indra)

pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,

pāriṣkṛtasya rasina iyām āsutiḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra ; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnaṁ,

indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya ; to Indra)

asūu yā eṣi virakó grhām-grham vicākaçat,

imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīnaṁ.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra ; to Indra) =

4.32.16^c (Vamadeva ; to Indra)

puroḷāçaṁ ca no ghāso joṣāyāse gīraç ca naḥ,

vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra ; to Puṣan)

tām juṣasva gīraṁ māma vājayāntīm avā dhīyam,

vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāçaṁ pacatyām juṣasvendrā gurasva ca, tūbhyāṁ havyāni sistrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvā ā vartayā hāri. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣāyāse (Juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marúdbhiḥ sōmaṁ piba vṛtrahā çura vidvān:

3.47.2^{ab}, sajōṣā indra sāgaṇo marúdbhiḥ sōmaṁ piba vṛtrahā çura
vidvān.

3.53.3^c (Viçvāmītra ; to Indra)

çānsāvadhvaryo prāti me grñhīndrāya vāhaḥ kṛnavāva juṣtam,

édām barhīr yājāmānasya sīdāthā ca bhūd ukthām indrāya çastām

6.23.7^c (Bharadvāja; to Indra)

sā no bodhi puroḷāṇam rārāṇaḥ pibā tū sōmam gōṛjikam indra,
ēdām barhīr yājamānasya sīdorūm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza prāti gr̥hīti doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5^c, 6^c, yātrā rāthasya br̥hatō nidhānam.3.53.7^{b+d} (Viṣvāmitra; to Indra)

imé bhojā āṅgirasō virūpa divās putrāso āsurasya virāḥ,
viṣvāmitraya dādato maghāni sahasrasāvē prā tiranta āyuh.

10.67.2^b (Ayasya Āṅgirasā; to Br̥haspati)

ṛtām ṇānsanta ṛjū dīdhyānā divās putrāso āsurasya virāḥ,
vipram padām āṅgirasō dādhanā yajñāsya dhāma prathamām mananta.

7.103.10^d (Vasiṣṭha; to the Frogs [Parjanya-stuti])

gōmāyur adad ājāmāyur adāt pṛṇir adad dhārīto no vāsūni,
gāvām maṇḍūkā dādataḥ ṇatāni sahasrasāvē prā tiranta āyuh.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they see Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an ungenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyana takes sahasrasāvē in the sense of 'generation of thousand plants' (sahasrasaṁkhyāḥ oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvē is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^b; mahās putrāso āsurasya virāḥ.

3.53.12^a (Viṣvāmitra; to Indra)

yā imé ródasī ubhé ahām indram ātustavam,
viṣvāmitrasya rakṣati brāhmedām bhārataṁ jānam.

8.6.17^a (Vatsa Kāṇva; to Indra)

yā imé ródasī mahī samīcī samājagrabhit,
tāmobhir indra tām guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 yā imé ródasī mahī sām mātāreva dōhate,
 mādeṣu sarvadhā asi.]

☞ refrain, 9.18.1^c–7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—
 In 9.18.5 I suspect we must read sahmātārā instead of sām mātārā, because the root duh does
 not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmītra; to Indra)
 viçvāmītra arāsata brāhmēndrāya vajrīṇe,
 kárad in naḥ surādhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvamanas Vaiyaçva; to Indra)
 sákhāya á çīṣamahi brāhmēndrāya vajrīṇe,
 stuṣā ū śú vo nītamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárad in naḥ surādhasaḥ: 1.23.6^c, káratam naḥ surādhasaḥ.]

3.53.16^c (Viçvāmītra; to Vāc Sasarpati)
 sasarpatír abharat tūyam ebhyó 'dhi çrávaḥ páñcayanyāsu kṛṣṭīsu,
 pakṣyē návyam áyur dádhanā yām me pulastijamadagnāyo dadúh.

7.80.2^a (Vasiṣṭha; to Uṣas)
 eṣā syā návyam áyur dádhanā gūdhvī támo jyótiṣośá abodhi,
 ágra eti yuvatír áhrayānā prācikitat sūryam yajñām agním.] ☞ 7.78.3^c

[3.53.18^c, bálam tókāya tánayāya jīvāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dāmyebhir ánikāih: 3.1.15^d, rákṣa ca no dāmyebhir ánikāih.

3.54.3^d: 1.58.7^d, saparyāmi prāyasa yāmi rátnam.

3.54.5^{a+d} (Prajāpati Viçvāmītra, or Prajāpati Vācya; to Viçve Devāḥ)
 kó addhā veda ká ihá prá vocat devān áchā pathyā ká sām eti,
 dádr̥ga eṣām avamā sādānsi páreṣu yá gúhyeṣu vratéṣu.

10.129.6^a (Prajāpati Paramēṣṭhin; Bhāvavṛttam)
 kó addhā veda ká ihá prá vocat kúta ájata kúta iyām vísr̥ṣṭih,
 arvāg devā asyá visárjanenāthā kó veda yāta ababhūva.
 10.114.2^d (Sadhri Vairūpa, or Gharma Tapasa; to Viçve Devāḥ)
 tisró deṣṭrāya nīrt̥tir ūpāsate dirghaçrūto vi hí janānti vāhnayaḥ,
 tāsām ní cikyuḥ kaváyo nidānam páreṣu yá gúhyeṣu vratéṣu.

As regards 3.54.5^b; 10.129.6^a, it is interesting to see mystic phraseology already in a
 formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká ihá dadar̥ga ká ihá prá vocat;
 and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
hīraṇyapāṇiḥ savitā sujihvās trīr ā divó vidátthe pátýamānaḥ,
devésu ca savitāḥ ślókaṁ āçrer ād asmábhyam ā suva sarvátatim.

3.56.5^d (The same)

trī śadhásthā sindhavas trīḥ kavínām utá trimátā vidáttheṣu samrāṭ,
r̥tāvartīr yóṣaṇās tistró ápyās trīr ā divó vidátthe pátýamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro viçvāir vīryāḥ pátýamāna ubhé á paprāu ródasī mahitvá,
puraṁdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṁg̐ḥbhya ná á bharaḥ bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama; to Indra)

vavakṣá indro ámitam r̥jīṣy ūbhé á paprāu ródasī mahitvá,
átaç cid asya mahimá ví recy abhí yó víçvā bhūvanaḥ babhūva.

8.25.18^c (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Śūrya)

pári yó raçminā divó 'ntān mamé pṛthivyāḥ,
ubhé á paprāu ródasī mahitvá.

3.54.18^b: 1.24.10^c, ádabdhāni várūṇasya vratāni.

[3.54.20^b, dhruvákṣemāsa īlayā mādantaḥ: 3.59.3^a, anamivāsa īlayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
svádasva havyá sám īṣo didihy asmadryāk sám mimīhi çrávāṁsi,
viçvāḥ agne pṛtsú tñ̐ jēṣi çátrun áhā víçvā sumānā didihī naḥ.

5.4.2^d (Vasuçruta Ātreya; to Agni)

ḥavyavūḥ agnir ajāraḥ pitá no, vibhūr vibháva sud̐çr̐ko asmé, 3.2.2^c
sugārhapatyāḥ sám īṣo didihy asmadryāk sám mimīhi çrávāṁsi.

6.19.3^b (Bharadvāja; to Indra)

pṛthú karásnā bahulá gābhastī asmadryāk sám mimīhi çrávāṁsi,
yūthéva paçvāḥ paçupá dāmūnā asmān indrabhy á vavṛtsvājáu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahád devānām asuratvām ékam: 10.55.4^d, mahán mahatyā
asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
ní veveti palitó dutá āsv antár mahāñç carati rocanéna,
vápūṣi bíbhṛad abhí no ví çaṣte mahád devānām asuratvām ékam.]

3.55.1^d–22^d
refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya; to Agni)

yām tvā jānāso abhī samcāranti gāva usnām iva vrajām yaviṣṭha,
dūtō devānām asi mārtyānām antār mahānṅ carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286; Oldenberg, Prol. 432; RV. Noten, p. 257; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajapati Vaiçvāmītra, or Prajapati Vācyā; to Viçve Devāḥ)
anyāsya vatsām rihati mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,
ṛtasya sá páyasāpinvatēla mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

10.27.14^{od} (Vasukra Āindra; to Indra)

bṛhānn achāyō apalāṣō ārvā tasthāu mātā viṣito atti gārbhaḥ,
anyāsya vatsām rihati mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajapati Vaiçvāmītra, or Prajapati Vācyā; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōsa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

10.10.5^b (Yami Vāivasvati; Sāhvāda)

gārbhe nū nāu janitā dānpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni véda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181; Hillebrandt, Ved. Myth. i. 528; v. Schroeder, Mysticism und Mimis, p. 283.—For 10.10.5^c cf. 1.69.7^a; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣeti hitāmitro ná rája,
puraḥsādaḥ çarmasādo ná virāḥ: 1.73.3^{abc}, devō ná yāḥ pṛthivīm
... upakṣēti, &c.

3.56.3^d (Prajapati Vaiçvāmītra, or Prajapati Vācyā; to Viçve Devāḥ)
tripāsyō vṛsabhō viçvārūpa utā tryudhā purudhā prajāvan,
tryanikāḥ patyate māhināvan sá retodhā vṛsabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

sá retodhā vṛsabhāḥ çāçvatīnām tāsminn atmā jagatas tasthūṣaḥ ca,]
☞ 1.115.1^c

tān ma ṛtām pātu çatāçarādāya jūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsuraḥ pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamānaḥ: 3.54.11^b, trīr ā divō vidāthe pātyamānaḥ.

3.56.7^b: 1.71.9^c, rájana mitrávaruṇā supaṇí.

3.58.3—] *Part 1: Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with pravādyāmanā, whereas 3.58.3 has in its place, suyūgbhir āṇvāih.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhā yātām pathībhir devayānāih.

3.58.5^d: 1.183.4^d, dāsrāv imé vām nidhāyo mādhunām.

3.58.8^d, pári dyāvāprthiví yāti sadyāḥ: 1.115.3^d, pári dyāvāprthiví yanti sadyāḥ.

[3.59.1^a, mitró jánān yātayati bruvānāḥ: 7.36.2^d, jánām ca mitró yatati bruvānāḥ.]

[3.59.1^b, mitró dadhāra prthivím utā dyām: 6.51.8^b, nāmo dadhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havayām ghrtāvaj juhota: 7.47.3^d, síndhubhyo havayām, &c.]

[3.59.3^a, anamivāsa ilayā mādantaḥ: 3.54.20^b, dhruvākṣemāsa ilayā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma; 10.14.6^{cd}, tēsām vayām sumatāu yajñīyānām āpi, &c.

3.59.9^b (Viṣvāmitra; to Mitra)

mitró devéṣv āyúṣu jánāya vṛktābarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (Dyumna Viṣvacarṣaṇi Ātreya; to Agni)

ṛviṣve hí tvā sajōṣaso jánāso vṛktābarhiṣaḥ,
hótāraṁ sādmasu priyām vyānti vāryā purú.

5.21.3^a

5.35.6^b (Prabhūvasu Āṅgīrasa; to Indra)

tvām íd vṛtrahantama jánāso vṛktābarhiṣaḥ,
ugrām pūrviṣu pūrvyām hāvante vājasātaye.

5.35.6^a

5.35.6^d

8.5.17^a (Brahmātithi Kāṇva; to Aṇvins)

jánāso vṛktābarhiṣo haviṣmanto aramkṛtāḥ,
yuvām havante aṇvinā.

1.14.5^c

1.47.4^d

8.6.37^b (Vatsa Kāṇva; to Indra)

tvām íd vṛtrahantama jánāso vṛktābarhiṣaḥ,
hāvante vājasātaye.

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. kāṇvāso vṛktābarhiṣaḥ, 1.14.5^c, q.v.

3.60.3^d (Viṣvāmitra; to Rbhus)

indrasya sakhyām rbhávaḥ sám ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭvī gāmibhiḥ sukrṭāḥ sukrṭyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti catāvat sahasravād abhí krandanti harítebhir asābhiḥ,
viṣṭvī grāvānāḥ sukrṭāḥ sukrṭyāyā hótuḥ cit pūrve havirádyam āçata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die R̥bhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the R̥bhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viṣṭvī gāmibhiḥ in 3.60.3, and viṣṭvī grāvāṇaḥ in 10.94.2, the former is the mother; cf. vivēsa . . . gāmibhiḥ in 5.77.4, and the interesting epithets of the R̥bhus in their nivid, ÇÇ.8.20, viṣṭvī svapasah, and gāmyā gamiṣṭhāḥ. The expression sukṭaḥ sukṛtyāyā also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. ṛbhvaḥ sukṭaḥ suhastāḥ, 7.35.12. The passage 3.54.12, where the R̥bhus are said to have fashioned the sacrifice ūrdhva-grāvāṇaḥ, 'holding high the press-stones', may help to account for the slip of the pāda from R̥bhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmitra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī ā viveça,
mahī mitrāsyā vāruṇasya māyā candréva bhānūm ví dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)

agnér āpnasaḥ samíd astu bhadrāgnir mahī ródasī ā viveça,
agnir ékaṁ codayat samátstv agnir vṛtrāṇi dayate purūṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyūr iva yōṣanām.

3.62.9^{ab} (Viçvāmitra; to Pūṣan)

yó viçvābhī vipácyati bhūvanā sām ca pácyati,
sá naḥ pūṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipácyati bhūvanā sām ca pácyati,
[sá naḥ paṛṣad āti dvīṣaḥ.]

☞ refrain, 10.187.10^c—5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmitra; to Soma)

sómo jigāti gātuvid devānām eti nīṣṛtām,
ṛtāsyā yónim āśādam.

5.21.4^d (Sasa Ātreya; to Agni)

devām vo devayajyāyāgnim īlita mártyaḥ,
sāmiddhaḥ çukra didiḥy ṛtāsyā yónim āśadaḥ sasāsyā yónim āśadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

[indrasya soma rādhase] punānó hārdi codaya,
ṛtāsyā yónim āśādam.

☞ 9.8.3^a

9.64.22^c (Kaṣyapa Mārīca; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumatamaḥ,
 ṛtāsyā yónim āsádam.

Of. arkāsyā yónim āsádam, under 9.25.6; yónāv ṛtāsyā sīdatam, 3.62.18^b; sīdann ṛtāsyā yónim ā, 6.16.35^c; and yónim ṛtāsyā sīdata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlv. 243, 345.

3.62.16^{ab} (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)
 ā no mitrāvaruṇā ghr̥tāir gāvyyūtim ukṣatam,
 mādhvā rájáṁsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 ā no mitrāvaruṇā havyájusṭim ghr̥tāir gāvyyūtim ukṣatam ilābhīḥ,
 pr̥tī vām ātra vāram ā jānāya, pr̥tītām udnó divyāsyā cároḥ. ^{cf.} 7.65.4^c
 8.5.6^c (Brahmāthī Kāṇva; to Aṣvins)
 tā sudevāya dācūse sumedhām āvitāriṇim,
 ghr̥tāir gāvyyūtim ukṣatam.

Of. ā no gāvyyūtim ukṣatam ghr̥tāna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvyyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvyyūtim ukṣatam ilābhīḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyájusṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥tī pr̥tī yātam vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyájusṭim.

3.62.18^a (Viṣvāmitra, or Jamadagni; to Mitra and Varuṇa)
 gr̥ṇānā jamádagninā yónāv ṛtāsyā sīdatam,
 pātām sómam ṛtāvṛdhā.

^{cf.} 9.13.9^c

^{cf.} 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadram id bhadrá kṛṇavat sárasvaty ākavāri cetati vājínivati,
 gr̥ṇānā jamádagnivát stuvānā ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
 rātīm yád vām arakṣāsam hāvāmahe yuvābhyām vājínivasū,
 prācīm hótṛām pratrīrantāv itām narā gr̥ṇānā jamádagninā.
 9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utā no gómatir īso vícivā arṣa pariṣṭúbhah,
 gr̥ṇānó jamádagninā.
 9.65.25^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pávate haryató hárir gr̥ṇánó jamádagninā,
 hinvānó górá ādhi tvací.

The pāda-type gr̥ṇānā jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^c (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)
sákhe sákhayam abhy á vavṛtsvācūm ná cakráñ ráthyeva ráñhyāsmábhyañ
dasma ráñhyā,
ágne mṛlikám váruṇe sácā vido marútsu viçvábhanuṣu,
tokāya tujé çuçuçāna çám kṛdhy asmábhyañ dasma çám kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)
prá sū na etv adhvarō 'gnā devēsu pūrvyāḥ,
āditýesu prá váruṇe dhṛtāvrate marútsu viçvábhanuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Frol.* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, āçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)
té gavyatā mánasā dṛdhrám ubdhám gā yemānám pári śántam ádrim,
dṛḥhám náro vácasā dáivvena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)
viçvāni çakró náryāni vidvāñ, apó rireca sákhibhir nikamāñ,

cf. 4.16.6^a

āçmānám cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.
10.45.11^d (Vatsapri Bhālandana ; to Agni)
tvām agne yájamānā ānu dyūñ viçvā vásu dadhire vāryāni,
tvāyā sahā dráviṇam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gavyāñ cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)
néçat támo dúdhitam rócata dyāur úd devyā usāso bhānúr arta,
á súryo bṛhatás tiṣṭhad ájrañ rjú márteṣu vṛjinā ca páçyan.

6.51.2^a (R̥iṣvan Bhāradvāja; to Viṣve Devāh)
 veda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
 ṛjū mārteṣu vṛjinā ca pācyann abhi caṣṭe sūro aryā évān.
 7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)
 eṣā syā mitravaruṇā nṛcākṣā ubhé úd eti sūryo abhi jmān,
 ṛviṣvasya sthātūr jāgataḥ ca gopā, ṛjū mārteṣu vṛjinā ca pācyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñīyānāṃ viṣveṣāṃ ātithir mānuṣāṇāṃ,
 agnir devānāṃ āva avipānāḥ sumṛṇīkō bhavatu jātāvedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvāḥ āvobhiḥ sumṛṇīkō bhavatu viṣvāvedāḥ,
 bādhatāṃ dvēṣo ābhayaṃ kṛnotu ṣuvīryasya pātayah syāma.]

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātāvedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d; 8.23.25^a, ātithīm mānuṣāṇāṃ.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.53.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvō akhyad devānāṃ yāj jānimānty ugra:
 7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā bṛhatō
 divo 'bhi yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhāḥ.

[4.2.20^c, ūc chocasva kṛṇuhī vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛṇuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo rājanam adhvarāsyā rudrām hótāraṃ satyayājāṃ ródasyoh,
 agnīm purā tanayitnór acitād dhīraṇyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vitī yó devām mārto duvasyéd agnīm ṛtādhvaré havīṣmān,
 hótāraṃ satyayājāṃ ródasyor ṭuttānāhasto nāmasā vivāset.]

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyeva pātya uṇatī suvāsāḥ.

[4.3.8^d, sūdhā divo jātavedaḥ cikityān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī smā vṛṣabhāc cid aktāḥ pumān agniḥ pātyasā pṛṣṭhyāna,
āspandamāno acarad vayodhā vṛṣā ḥukrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikitye cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pīpāya sakṛc chukrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwaving he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhān sakṛt pāyāḥ. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, ḥukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidāntaḥ sām āṅgiraso navanta góbhiḥ,
ḥunām nāraḥ pāri śadann uśāsam āviḥ svār abhavaj jāte agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Śūrya and Vaiṣvānara)
gṛhām bhūvanam tāmasāpagulham āviḥ svār abhavaj jāte agnāu,
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann ośadhīḥ sakhye asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛnot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viḥvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaḥ; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvō bhava prāti vidhyādhy asmād aviḥ kṛṇuṣva dāivyāny agne,
āva sthīrā tanuhi yātujñānām jāmim ājāmim prā mṛṇīhi gātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhraḥṣāyan bhrāḥyāny āva sthīrā tanuhi yātujñānām,
ugrāya te sāho bālām dadāmi pratītyā gātrūn vigadēsu vṛṣca.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nityena haviṣā yā ukthāih: 6.5.5^a, yās te yajñēna samidhā yā ukthāih.]

4.4.18 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stōman śasyāmānam grbhāya,
dāhāśaso rakṣāsaḥ pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
vayām te agne samidhā vidhema vayām dācema suṣṭutī yajatra,
vayām gṛhītēnādhvarasya hotar vayām deva haviṣā bhadraḥce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahasraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prā tām agnīr babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādhaḥ,
prā yé minānti varuṇasya dhāma priyā mitrāsya cétato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmitra; to Indra)
tvām ha tyād mṛyā indra dhīro 'sīr ná pārva vṛjinā çṛṇāsi,
prā yé mitrāsya varuṇasya dhāma yujām ná jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and prā+ā+mī does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmitrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véh: 3.5.5^a, pāti priyām ripó ágram padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv agnīr mandró vidátheṣu prācetāh,

ūrdhvām bhānūm savitā devó aṇred drapsām dávidhvaḍ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām bhānūm savitā devó aṇred drapsām dávidhvaḍ gaviṣó ná
sátvā,

ānu vratām vāruno yanti mitró yāt sūryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām ketūm savitā devó aṇrej jyótiṛ viṇvasmāi bhūvanāya kṛvān,

cf. 1.92.4^c

āprā dyāvapṛthivī antárikṣam, ví sūryo raṇmibhiḥ cékitānah.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aṇvins)

ví céd uchānty aṇvinā uṣāsaḥ prā vām brāhmāni kārāvo bharante,

cf. 6.67.10^a

ūrdhvām bhānūm savitā devó aṇred brhád agnāyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā *iva* aṇret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujṛṇī rātīni ghr̥tāci: 6.63.4^b, prā rātīr eti jṛṇīni ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇīd devātātīm urāṇāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhiṣi samidhāné agnā ūrdhvó adhvaryúr jujuṣāno asthat,

pāry agniḥ paṇupā ná hótā triviṣṭy ēti pradīva urāṇāḥ.

6.52.17^a (R̥jicvan Bhāradvāja; to Viṇve Devāh)

stīrṇé barhiṣi samidhāné agnāu sukténa mahā námasā vivāse,

asmín no adyā vidáthe yajatrā viṇve devā havīsi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótagnīr mandró mādhuvacā rtāvā,

drāvanty asya vājino ná cōkā bhāyante viṇvā bhūvanā yád ābhrāt.

7.7.4^d (Vasiṣṭha Maitravaruni; to Agni)

sadyó adhvaré rathirām jananta mānuṣāso vicetaso yā eṣam,
viçām adhāyi viçpātir duronē 'gnīr mandró mādhuvaçā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)

ākari brāhma samidhāna tūbhyam çānsaty ukthām yājate vy ù dhah,
hótāram agnīm mānuṣo nī ṣedur namasyānta uçijah çānsam āyóh.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)

tāva çriyā sudīço deva devāḥ purū dādhanā amītam sapanta,
hótāram agnīm mānuṣo nī ṣedur daçasyānta uçijah çānsam āyóh.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)

ayām ihā prathamó dhāyi dhātṛbhir hótā yājiṣṭho adhvaréṣv íḍyah,
yām āpnavāno bhīgavo virurucūr vāneṣu citrām vibhvaṁ viçé-viçe.

8.60.3^c (Bhargava Prāgātha; to Agni)

agne kavir vedhā asi hótā pāvaka yaksyah,
mandró yājiṣṭho adhvaréṣv íḍyo [viprebhiḥ çukra mánmabhiḥ.]

cf. 1.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv íḍyo hótā mandrítamo viçí, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣaṇīr abhi.

[4.7.8^d, viduṣṭaro divā āródhanāni; 4.8.4^c, vidvāṁ āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma rúçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇām ta éma ruçadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti çocīḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti çocīḥ; 10.142.4^c, yadá te vāto anuvāti çocīḥ.]

4.8.1^b: 8.102.17^c, havyavāham ámartyam; 3.10.9^c, havyavāham ámartyam sahovídam.

4.8.2^c: 1.1.2^c, sá devāṁ éhā vakṣati.

[4.8.4^c, vidvāṁ āródhanam divāḥ: 4.7.8^d, viduṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)

té rāyá té suviryāḥ sasavāṁso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Vāl. 6).6^d (Matarīṣvan Kāṇva ; to Indra)
 ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
 vitī hōtrābhir utā devāvītibhiḥ sasavāṇso vī ṇṛvire.

In 8.54(Vāl. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṇsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vākhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛlā mahān asi: 1.36.12^d, sá no mṛla mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)
 vēśi hy ādhvariyaṭām upavaktā jānānām,
 havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Barhaspatya ; to Agni)
 vēśi hy ādhvariyaṭām āgne hōtā dāme viṣām,
 samfḍho viṣpate kṛṇu juṣāsva havyām āṅgiraḥ.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaru dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrest der Menschen Opferruss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, ṇṛiyé rukmó ná rocata upāké: 7.3.6^b, vi yád rukmó ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)
 tvām agne prathamām devayānto devām mártā amṛta mandrájihvam,
 dveṣoyútam ā vivāsanti dhībhir dāmūnasaṁ grhāpatim ámūram.

5.8.1^d (Iṣa Ātreya ; to Agni)
 tvām agna rṭāyāvaḥ sām idhire pratnām pratnāsa ūtāye sahaskrta,
 puruṣcandram yajatām viṣvadhāyasaṁ dāmūnasaṁ grhāpatim vá-
 reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)
 agnir ṇṇe brhatāḥ ksatriyasy agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
 dādhati rātnaṁ vidhaté yáviṣṭho vy ānuṣāṇ mártāya svadhāvan.

7.16.12° (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāsyā prācetasām vāhniṁ devā akr̥ṇvata, 4.3.11.4°
dádhāti rātnaṁ vidhaté suvīryam agnir jānāya dāḡṣe.

The preposition vi which limps, with sharp tmesis, behind its verb dádhāti in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pādas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailūṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ, here Agni)

yáthā ha tyád vasavo gāuryām cit padí śitām ámuñcatā yajatrāḥ,
evó šv ásmán muñcatā vy áhhaḥ prá tary agne pratarām na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to pāda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1°, prá tary áyuh pratarām náviyah.

[4.13.1°, yátam açvinā sukṛto duroṇām: see under 1.117.2°.]

4.13.2^a: 7.72.4°, úrdhvām bhānūm savitā devó açret; 4.6.2°, úrdhvām bhānūm savitévāçret; 4.14.2^a, úrdhvām ketūm savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ katháiyām nyaññ úttāno 'va padyate ná,
káya yāti svadháyā kó dadarça divá skambháḥ sámṛtaḥ páti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, úrdhvām ketūm savitā devó açret: 4.6.2°: úrdhvām bhānūm savitévāçret;
4.13.2^a; 7.72.4°, úrdhvām bhānūm savitā devó açret.

4.14.2^b, jyótir viçvasmāi bhūvanāya kr̥ṇván: 1.92.4°, jyótir viçvasmāi bhūvanāya kr̥ṇvatí.

4.14.2°: 1.115.1°, āprā dyāvāprthiví antárikṣam.

4.14.3^d, uṣá iyate suyújā ráthena: 1.113.14^d, óṣá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Açvins)

á vām váhiṣṭhā ihá té vahantu ráthā áçvása uṣáso vyūṣṭāu,
imé hí vām madhupéyāya sómā asmín yajñé vṛṣanā mādayethām.

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Açvins)

ú vām pr̥kṣáso mádhumanta írate, ráthā áçvása uṣáso vyūṣṭiṣu,

cf. 4.45.2^a

apornuvántas táma á páritvṛtaṁ svār ná çukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥kṣá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, asmin yajñé vṛṣaṇā mādayethām : 1.184.2^a, asmé ū śū vṛṣaṇā, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatih kavīr agnīr havyāny akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Ṣuṇaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantaṁ ná sānasīm aruṣām ná divāḥ cīṣum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gṛñhī vipra cūṣmīnam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, *Ved. Stud.* iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantaṁ . . . marmrjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, kumārāḥ sahadevyāḥ ; 4.15.8^b, kumārāt sahadevyāt.

4.16.5^b : 3.54.15^b ; 8.25.18^c, ubhé ā paprāu ródasi mahitvā.

[4.16.6^a, viçvāni çakró nāryāni vidvān : 7.21.4^b, āpānsi viçvā nāryāni vidvān.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, vrajām gómantam uçiḥ vi vavruḥ.

4.16.12^d : 1.174.6^c, prá sūraç cakráṁ vṛhatāḍ abhīke.

[4.16.20^b, brāhmākarma bhīgavo ná rātham : 10.39.14^b, ātakṣama bhīgavo, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)
 nū śtutā indra nū gr̥ṇānā iṣam jaritré nadyò ná pīpeḥ,
 ákāri te harivo bráhma návyam̐ dhiyá syāma rathyaḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapr̥thivyāu)
 nū rodasi bṛhád̐bhīr na várūthaiḥ pātnivadbhīr iṣáyanti sajóṣa ḥ,
 urúci víve yajaté ní pātaṁ dhiyá syāma rathyaḥ sadāsāḥ.

For the first stanza of. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvām mahān indra túbhyaṁ ha kṣā ānu kṣatrām mañhānā manyata dyāuḥ,
 tvām vṛtrām čavasā jaghanvān sr̥jāḥ sīndhūn āhinā jagrasānān.

10.111.9^a (Aṣṭādaṣṭra Vāirūpa; to Indra)
 sr̥jāḥ sīndhūn āhinā jagrasānān ād id etāḥ prā vivijre javēna,
 mūmuksamāṇa utā yā mumucré 'dhed etā ná ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mūmuksamāṇa utā yā mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinād girim̐ čavasā vājraṁ iṣṇān āviṣkṛṇvānāḥ sahasānā ójaḥ,
 vād̐hīm vṛtrām vājreṇa mandasānāḥ sārann āpo jávasā hatāvṛṣṇīḥ.

10.28.7^c (Vasukrapatnī; to Indra)
 evā hi mām̐ tavāsam̐ jajīūr ugrām̐ kārman-karman vīṣanam̐ indra devāḥ,
 vād̐hīm vṛtrām vājreṇa mandasānā 'pa vrajām̐ mahinā dācūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vād̐hīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vād̐hīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hānta vṛtrāṁ vājreṇa mandasāṇāḥ; and also under 8.59 (Val. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṇīnām puruhūtā indraḥ.

[4.17.7^{cd}, tvām prāti pravāta ācāyānam āhiṁ vājreṇa maghavan ví vṛçcaḥ :
4.19.3^{cd}, saptā prāti pravāta ācāyānam āhiṁ vājreṇa ví riṇā aparvān.]

[4.17.14^d, tvacó budhné rájaso asyá yónāu : 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)
gavyānta indraṁ sakhyāya viprā aṇvāyānto vṛṣaṇaṁ vājāyantaḥ,
janīyānto janidām ākṣitotim ā cyāvayāmo 'vaté ná kōcam.

10.131.3^{cd} (Sukṛti Kākṣivata; to Indra)

nahí sthūrya r̥uthā yātām āsti nótā grāvo vivide saṁgamēṣu,

gavyānta indraṁ sakhyāya viprā aṇvāyānto vṛṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda c cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugehen, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sānger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam āsti : 6.18.12^c, nāsya çāstrur ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasī apr̥ṇāḥ jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā ródasī apr̥ṇā
jāyamānaḥ.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad vī śindhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.18.11^d (Sāmṛvāda Indrāditi vāmadevānam)

utā mātā mahiśām ānv avenad amī tvā jahati putra devāh,

āthābravid vṛtrām indro haniṣyān sākhe viṣṇo vitarām vī kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vī kramasva dyāur dehī lokām vājraya viśkābhe,
hānāva vṛtrām riṇācāva śindhūn indrasya yantu prasavē viśṛṣṭāh.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid... sākhe viṣṇo vitarām vī kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhiṃ pariṇāyānam āraṇh.

[4.19.3^{cd}, sapta prāti pravāta ācāyānam āhiṃ vājrena vī riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta ācāyānam āhiṃ vājrena maghavan vī vṛcah.]

4.19.5^d (Vāmadeva; to Indra)

abhī prā dadrur jānayo nā gārbhaṃ rāthā iva prā yayuḥ sakām ādrayah,
ātarpayo viśṭa ubjā ūrmīn tvām vṛtān ariṇā indra śindhūn.

4.42.7^d (Trasadasyu Paurukutsya; to Indra and Varuṇa)

viduḥ ṭe viçvā bhūvanāni tāsya tū prā braviṣi varuṇāya vedhaḥ,
tvām vṛtrāni çṛṇviṣe jaghanvān tvām vṛtān ariṇā indra śindhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (çṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad vī śindhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imām yajñān tvām asmākam indra puró dádhat saniṣyasi krátuṁ naḥ,
gvaghñíva vajrin sanāye dhānānām tvāya vayām aryā ājīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraḥ cid rátham páritakmyāyām pūrvam karad úparam jūjuvānsam,

ḥbhārae cakráṁ étaçaḥ sám riṇāti, puró dádhat saniṣyati krátuṁ naḥ.

§ 4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kócam vásunā nyṛṣtam: 10.42.4^c, kócam ná pūrvām vásunā nyṛṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hánta vṛtrām várivaḥ pūráve kaḥ: 1.63.7^d, anho rájan várivaḥ pūráve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vásva indrah satyāḥ samráḍ ḥhánta vṛtrām várivaḥ pūráve kaḥ. § 1.63.7^d
pūruṣṭuta krátvā naḥ çagdhi rāyo bhakṣiyā té 'vaso dáivyaśya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómád áçvāvad ráthavat suvíram candrávad rádho maruto dadā naḥ,

prāçastiṁ naḥ kṛṇta rudriyāso bhakṣiyā vó 'vaso dáivyaśya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vájebhir mahádbhig ca çúsmāiḥ,
dádhāno vájraṁ bāhvór uçántam dyām ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nṛvyābhir jaritāram ácha mahó vájebhir mahádbhig ca çúsmāiḥ,

puruvírabhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. Iv. 271.

[4.22.5^b, víçvesv ít sávanaṣu pravácya: 1.51.13^d; 8.100.6^a, víçvét tú te sávanaṣu pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé váriṣṭhā kṛṇhi jyēsthā nṛmāni satrá sahure sáhānsi,

asmábhyam vṛtrá suhánāni randhi jahí vādhar vanúšo mártyaśya.

7.25.3^c (Vasiṣṭha Maitravaruṇi; to Indra)

çatām te çiprinn utāyaḥ sudāse saḥasraṁ çānsā utā rātir astu,

jahi vādhar vanūso mārtyasyāsmé dyumnām ādhi rātnām ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma ṛtānām: 1.165.13^d, eṣām bhūta nāvedā ma
ṛtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulé gabhīre: 10.178.2^c, ūrvī nā pṛthvī bāhule gabhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛvata trām: 1.72.5^c, ririkvānsas tanvāḥ kṛvata
svāḥ.

4.24.3^d (Vāmadeva; to Indra)

tām in nāro vi hvayante samiké [ririkvānsas tanvāḥ kṛvata trām,] 6.172.5^c
mitho yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9^d (Vasiṣṭha; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasa,

yād vām hāvanta ubhāye ādha sprdhī nāras tokāsyā tānayasya sātīṣu.

Cf. 6.19.7^c, yōna tokāsyā tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva; to Indra)

tāsmā agnir bhārataḥ çarma yaṁsaj jyōk paçyāt sūryam uccārantam,
yā indrāya sunāvāmety āha nāre nāryāya nṛtamāya nṛṇām.

6.52.5^b (Ṛjīṣvan Bhāradvāja; to Viçve Devāḥ)

viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,

tāthā karad vāsupatir vāsūnām devāḥ ōhānō vasūgamīṣṭhaḥ.

7.104.24^d (Vasiṣṭha; to Indra),

indra jahi pūmānsaṁ yātudhānam utā striyaṁ māyāya çāçadanām,

vīgrivāso mūradevā ṛdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others; to Nirṛti and Soma)

mō śū naḥ soma mṛtyāve parā dah paçyema nū sūryam uccārantam,

dyūbhir hitō jarimā sū no astu paratarām sū nirṛtir jihītam.

10.59.6^c (Bandhu Gāupāyana, and others; to Asuniti)

āsunitē pūnar asmāsu cākṣuḥ pūnaḥ prāṇām ihā no dhehi bhógam,

jyōk paçyema sūryam uccārantam ānumate mṛlāyā naḥ svastī.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhānūnā yatate sūryasyājūhvāno ghṛtāprsthah svāñcāh,
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryaṁ drṣṭe, under 1.23.21.—For devān ōhānāh in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditih cārma yaṁsat: 1.107.2^d; 4.54.6^d, ādityāir no āditih, &c.]

[4.26.2^d, māma devāso ānu kētam āyan: 10.6.7^c, tāṁ te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād ārāthi: 4.27.2^c, irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mánave sasrūtas kah,
āhann āhim āriṇāt saptā sindhūn āpāvṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āngirasa; to Brhaspati)

indro mahnā mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sindhūn devāir dyāvapṛthivi prāvataṁ nah. ^{10.67.12^c}
^{1.31.8^d}

Cf. 2.12.3^a, yō hatvāhiṁ āriṇāt saptā sindhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyéndraç cakrām sāhasā sadyā indo,
ādhi spūnā bṛhatā vartamānam mahō druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahō druho āpa viçvāyu dhāyi vājrasya yāt pātane pādi çūṣṇah,
urū śā sarātham sārathaye kar indrah kūtsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutā ūpa vājebhir ūtī indra yāhi hāribhir mandasānāh,
tirāç cid aryāh sāvanā purūṇy āngūṣebhir grṇānāh satyārādhaḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvē tuvikūrminn āçāso hāvanta indrotāyaḥ,
tirāç cid aryāh sāvanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāh has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāh (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viṅve = oi πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viṅva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viṅvāgūrto ariṣṭatāh by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viṅvo hy anyō arir ājagāma, the word anyō seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ἑλόν καὶ μέγας) and kṛṣṭāyaḥ in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of tirāḥ cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

ṣatām aṣmanmāyīnām purām indro vy āsyat,
dīvodāsāya dācūṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purā dīvodāsāya sunvaté,
bharadvājāya dācūṣe.

6.31.4^d (Suhotra Bharadvāja; to Indra)

tvām ṣatāny āva cāmbarasya pūro jaghanthāpratīni dāsyoh,
ācikṣo yātra cācyā cācivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahasrā trīṇṣatām hāthāih,
dāsānam indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruni; to Indra)

tvām nṛbhir nṛmaṇo devāvītāu bhūrṇi vṛtrā haryaṣva haṁsi,

tvām nī dāsyuṁ cūmuriṁ dhūniṁ cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pūṁsyam: 8.3.20^d; 32.3^c, kṛṣṇe tād indra pūṁsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇīṣva sakhyāya svastāye,
mahō rāyē divītmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nū pūṣānā vayām sakhyāya svastāye,
huvéma vājasātaye.

cf. 5.35.6^d

4.31.12^b: 8.97.6^d, indra rāyā pārtṇasā; 1.129.9^a, tvām na indra rāyā pārtṇasā.

4.32.1^c, mahān mahībhir utībhiḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyébhiḥ
gīvébhir mahān mahībhir utībhiḥ sarayān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyātha yād ditsasi stutó maghām,
stotībhya indra girvaṇaḥ.

8.14.4^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)
ná te vartāsti rādhasa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.

8.32.7^b (Medhātithi Kāṇva; to Indra)
vayám ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná ... devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhi tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te gr̥ṇanti vedhāso yāni cakārtha páuṇsya,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgirasa; to Indra)
mātsvā suḡipra harivas tād imahe tvé ā bhūṣanti vedhāsah,
tāva ḡrāvāṇsy upamāny ukthyā sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīṛdhanta gótamā indra tvé stómavāhasah,
āiṣu dhā vīrávad yāḡaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āiṣu dhā vīrávad yāḡa uṣo maghoni sūriṣu,
yé no rādhaṇsy āhrayā maghāvāno ārāsata [sūjate āḡvasūnrte.]

~~refrain~~ 5.79.1^e—10^e

The cadence, vīrávad yāḡaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)
yāc cid dhī ḡḡḡvatām āsindra sādḡhāraṇas tvám,
tām tvā vayám havāmahe.

8.43.23^a (Virūpa Āṅgirasa; to Indra)
tām tvā vayám havāmahe ḡṇvāntām jātāvedasam,
āgne ghnāntam āpa dviṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā śāyānā,
te vājo vibhvaṇ ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

śācyākarta pitārā yūvānā śācyākarta camasām devapānām,
śācyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 1.11.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rāthaṁ yé cakrūḥ suvṛtaṁ nareṣṭhām yé dhenūṁ viçvajūvaṁ viçvárūpam,
tā ā takṣantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasah suhāstāḥ.

4.36.2^a (The same)

rāthaṁ yé cakrūḥ suvṛtaṁ sucétasó 'vihvarantaṁ mánasas pári dhyáya,
tān ū nv āsyā sāvānasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Of. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām pūramdhiḥ: 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣa indra vāruṇena sōmaṁ sajōṣāḥ pāhi girvaṇo marúdbhiḥ,
agrepābhīr ṛtupābhīr sajōṣā gnāspātnībhī ratnadhābhīr sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi pārye yād řdhag yād vā své sādane yātra vāsi,
āto no yajñām āvase niyútvaṇ sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9^d, vibhvo nárah svapatyāni cakrūḥ: 7.91.3^d, viçvén nárah svapatyāni cakrūḥ.]

4.34.10^b, rayīm dhatthā vāsumantaṁ puruḥsum: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattaṁ, &c.; 1.159.5^d, rayīm dhattām vāsumantaṁ
çatagvinam; 4.49.4^b, rayīm dhattaṁ çatagvinam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgann ṛbhūnām ihā ratnadhéyam ābhūt sōmasya sūsutasya pitūḥ,
sukṛtyāyā yāt svapasyāyā cañ ékaṁ vicakrá camasām caturdhā.

4.36.4^a (The same)

ékam ví cakracamasám caturvayam, níṣcármaṇo gām aripṭa dhṛtibhiḥ,

1.161.7^a

áthā devéṣv amṛtatvám ānaṣa ṣṛṣṭí vājā ṛbhavas tát va ukthyam.

On the relation to one another of these two hymns see Oldenberg, *Prolog.*, p. 295, and our p. 18.

4.35.5^a, śacyākarta pitārā yūvānā: 4.33.3^a, púnar yé cakrūḥ pitārā yūvānā.

4.36.1^a, anaṣvó jātó anabhiṣṭur ukthyāḥ: 1.152.5^a, anaṣvó jātó anabhiṣṭur árvā.

4.36.2^a, rátham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8^a, rátham yé cakrūḥ suvṛtam nareṣṭhām.

4.36.4^a, ékam ví cakra camasám caturvayam: 4.35.2^d, ékam vicakrá camasám caturdhā.

4.36.4^b: 1.161.7^a, níṣcármaṇo gām aripṭa dhṛtibhiḥ.

[4.36.8^c, dyumántam vājam vṣaṣuṣmam uttamám: 9.63.29^d; 67.3^c, dyumántam ṣuṣmam uttamám.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihá prajām ihá rayīm rārāṇā ihá śrávo vīrávat takṣatā naḥ,
yéna vayám citayémāty anyān tām vājam citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajavat Prājāpatya; to a Yajamāna)

āpaṣyam tvā mánasā cékītanam tápaso jātām tápaso víbhutam,
ihá prajām ihá rayīm rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékītanam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchst, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyana, he putrakāma . . . sa tvam ihāsmiṇ loke prajām . . . rārāṇo ramayan rayīm dhanam ihāsmiṇ loke ramayan prajāyā prajānena prá jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaṣyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *déva yātā pathībhir devayānāḥ*: 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)

ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,
indrasvantam havāmahe sadāsūtamaṁ aṇvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)

indra iṣe dadātu na ṛbhukṣānam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yūjam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhū, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣān ("slays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. ṛbhukṣān, would emend ṛbhukṣānam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with rayīm, by adding ṛbhukṣānam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam*: 1.18.5^b, *sōma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva; to Ṛbhus)

séd ṛbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhir astu sánitā medhásātā só árvatā.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)

só addhá dāçvādhvaró 'gne mártah subhaga sá praçānsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)

vī no vāja ṛbhukṣaṇaḥ patháç citana yāṣṭave,
asmábhyam sūraya stutā víçvā āçās tarīṣāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viṣvā āṣas tariṣāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^d, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vajas, Ṛbhukṣas, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ ṣavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ ṣatasā vājy ārvā pṛṇaktu mādhvā sām imā vācāṁsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyāḥ cid yāḥ ṣavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ ṣatasā asya rāñhir nā smā varante yuvatīm nā ṣāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Of. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests yuvatīm for yuvatīm in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uṣasaḥ sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛnotu : 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivéd ubhāye ví hvayanta udīrāṇā yajñām upaprayāntaḥ,
dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āṣvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
ilām devīm barhiṣi sādāyanto 'ṣvīnā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām uṣasaḥ sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vāmadeva ; to Indra and Varuṇa)

indrā yuvāṁ varuṇa bhūtām asyā dhīyāḥ pretārā vṛṣabhēva dhenōḥ,
sā no duhīyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya ; to Viṣve Devāḥ, or R̥tvikstutīḥ)

ā vo dhīyaṁ yajñīyaṁ varta utāye devā devīm yajatām yajñīyaṁ ihā,
sā no duhīyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva ; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dṛṣṭike vṛṣaṇaḥ ca pāuṁsye,
indrā no ātra varuṇa syātām āvobhir dasmā pāritakmyāyām.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)

indre bhūjaṁ ṣaṣamānāsa ācata sūro dṛṣṭike vṛṣaṇaḥ ca pāuṁsye,
prā yé nv āsyārhanā tatakṣiré yūjaṁ vājraṁ nr̥ṣādaneṣu kārāvaḥ.

4.41.7^c (Vāmadeva ; to Indra and Varuṇa)

yuvāṁ id dhy āvase pūrvyāya pāri prābhūti gaviṣaḥ svāpi,
vṛṇīmāhe sakhyāya priyāya çūrā mánhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

tvāṁ soma sūra ésas tokāsyā sātā tanūnām,
vṛṇīmāhe sakhyāya vṛṇīmāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇīmāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇīmāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva ; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pátayaḥ syāma,
tā cakrāṇā utībhir nāvyaṣtibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasīṣṭha Maitravaruṇi ; to Agni)

parīśadyaṁ hy āraṇasya rékṇo nītyasya rāyāḥ pátayaḥ syāma,
nā çéṣo agne anyājatām asty ācetānasya mā pathó vi dukṣaḥ.

For 4.41.10^{acdb} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krátum sacante várūṇasya devā rājāmi kṛṣṭer upamāsya vavréḥ.

4.42.3^b (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām indro várūṇas té mahitvórvī gabbhīré rājasī suméke,

tvāṣṭeva viṣvā bhūvanāni vidvān sām āirayaṁ ródasi dhārayaṁ ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sá it svápā bhūvaneṣv āsa yá imé dyāvapṛthiví jajana,

urvī gabbhīré rājasī suméke avaṇṣe dhīraḥ śacyā sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sómāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra várūṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apó apinvaṁ ukṣāmāpāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro várūṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya ; to Trasadasyu)

ahām tā viçvā cakaraṁ nākir mā dāivyaṁ sāho varate āpratitam,
yān mā sōmāso mamādan yād ukthōbhē bhayete rājasī apārē.

10.48.4^d (Indra Vāikunṭha ; to Indra Vāikunṭha)

ahām etām gavyāyam āçvyāṁ paçūṁ puriṣiṇaṁ sāyakenā hiranyāyam,
[purū sahasrā nī çīçāmi dāçūse, yān mā sōmāsa ukthino āmandiṣuḥ.

¶ 10.28.6^c

See under preceding item.

4.42.7^d : 4.19.5^d, tvām vṛtān aripā indra sīndhūn.

4.42.9^b : 7.84.1^b, havyēbhir indrāvaruṇā nāmobbhiḥ ; 1.153.1^b, havyēbhir mitrā-
varuṇā nāmobbhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamiḥa Sāuhotra ; to Açvins)

ihēha yād vām samanaḥ papṛkṣé séyām asmé sumatīr vājaratnā,
uruṣyātām jaritāraṁ yuvām ha çritāḥ kāmo nāsatyā yuvadrīk.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1^c : 1.180.10^a, tām vām rātham vayām adyā huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamiḥa Sāuhotra ; to Açvins)

hiranyāyena purubhū rāthenemām yajñām nāsatyōpa yātam,
pibātha in mādhanuḥ somyāsa dādhathe rātnaṁ vidhaté jánāya.

7.75.6^d (Vasiṣṭha ; to Uṣas)

prāti dyutānām aruṣāso āçvāç citrā adṛçrann uṣāsam vāhantaḥ,
yāti çubhrā viçvapiçā rāthēna dādhatī rātnaṁ vidhaté jánāya.

Cf. dādhatī rātnaṁ vidhaté yāvīṣṭhaḥ, 4.12.3^c (q. v.) ; and dādhatī rātnaṁ vidhaté suvīr-
yam, 7.16.12^c.

[4.44.5^b, hiranyāyena suvītā rāthēna : 1.35.2^c, hiranyāyena savitā rāthēna ; 8.5.35^a,
hiranyāyena rāthēna.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamiḥa Sāuhotra ; to Açvins)

ā no yātaṁ divō āchā pṛthivyā [hiranyāyena suvītā rāthēna,] ¶ cf. 1.35.2^c
mā vām anyé nī yaman devayāntaḥ sām yād dadé nābhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha ; to Açvins)

nārā gauréva vidyūtām tṛṣṇāsmākam adyā sāvanōpa yātam,
purutrā hī vām matībhir hāvante mā vām anyé nī yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44-5 see Pischel, Ved. Stud. i. 69 ; Oldenberg, RV. Noten, p. 304 ; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88 ; Pischel, Ved. Stud. ii. 224.—
Cf. p. 23.

[4.44.6^a, nū no rayīm puruvīraṁ bṛhāntam : 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vamadeva ; to Açvins)

ūd vām pṛkṣāso mādhumanta irate [rāthā āçvāsa uṣāso vyūṣṭiṣu,] ¶ 4.14.4^b
apornuvāntas tāma ā pārvīrtaṁ [svār nā çukrām tanvānta ā rājah.] ¶ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ū́d vām prkṣā́so mádhumanto asthur á́ sū́ryo aruhac chukráṁ árṇaḥ,

5.45.10^a

yásmā ádityá ádhvano rádanti mitró aryamá váruṇaḥ sajóṣāḥ,

1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣá by 'swift'; in support see 4.14.4^{ab}, á vām váhiṣṭhā ihá te vahantu ráthā áḥvāsa usāso vyūṣṭāu, where váhiṣṭhā looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by ráthā áḥvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in páda a to the plural ádityāḥ in páda c inconsequent; 7.60.4 shares three of its pádas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, ráthā áḥvāsa usāso vyūṣṭiṣu: 4.14.4^b, ráthā áḥvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svār ná čukráṁ tanvánta á rájaḥ.

4.45.3^a: 1.34.10^b, mádhvaḥ pibataṁ madhupébhir āsābhiḥ.

[4.45.5^d, sómaṁ suṣāva mádhumantam ádribhiḥ: 9.107.1^b, suṣāva sómam ádribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

čatēnā no abhiṣṭībhīr niyútvaṁ indrasārathiḥ,

vāyo sutāsa t̐mpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāno áçatīr niyútvaṁ indrasārathiḥ,

vāyav á candreṇa ráthena yāhi sutāsa pitāye,

4.48.10^d—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām sahásraṁ háraya indravāyū abhi práyaḥ,

vāhantu sómapitāye.

8.1.24^d (Pragātha Kāva, formerly Pragātha Ghāura; to Indra)

á tvā sahásram á čatām yuktā ráthe hiranyāye,

brahmayújo háraya indra keçino vāhantu sómapitāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā sahásram [á čatām yuktā ráthe hiranyāye brahmayújo] háraya indra [keçino], vāhantu sómapitāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā sahásram á čatām háraya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tvā brahmayújā hāri vahatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayúj, and hiranyāya (locative, hiranyāye).—Cf. the páda, uṣarbúdhō vahantu sómapitāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hi sthātho divispṛṣam.8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṇvins)

rātham hiraṇyavandhuram hiraṇyābhīṣam aṇvinā,

8.5.28^b

ā hi sthātho divispṛṣam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyu have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at T.A. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has īśādvayam; at 1.139.4 yugabandhanādhārah kṣāṭhaviṣeṣah; and at 1.64.9, bandhakakṣāṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥbandeneṣādāvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)rāthena prthupājasā dācāvānsam ūpa gachatam,
indravāyū ihā gatam.8.5.2^b8.5.2^b (Brahmātithi Kāṇva ; to Aṇvins)nrvād dasrā manoyūja rāthena prthupājasā,
sācethe aṇvinoṣāsam.Note that 4.46.4^{a+c} = 8.5.28^{a+c}.4.46.5^b: 1.47.3^d, dācāvānsam ūpa gachatam.4.46.6^c (Vāmadeva ; to Indra and Vāyu)indravāyū ayām sutās tām devébhiḥ sajōśasā,
pibatām dācūṣo grhē.4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)

sómam indrabṛhaspati pibatām dācūṣo grhē, madāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sómo narā vṛṣanvasū,

ā yātām sómapiṭaye, pibatām dācūṣo grhē.

8.47.3^d4.47.1^a, vāyo ṣukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām ṣukró ayāmi te.4.47.2^{ab+d} (Vāmadeva ; to Indra and Vāyu)indraç ca vāyav eṣām sómānām pītim arhathah,
yuvām hi yāntīndavo nimnām āpo nā sadhryāk.

5.51.6^{ab} (Svastyātreyā Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānāṁ pītīm arhathāḥ,
 tāñ juṣethāṁ arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhatithi Kāṇva; to Indra)
 sūryo raçmīṁ yāthā srjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmī in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāṣaḥ . . . nimnām nā yanti sīndhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sīndhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sīndhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarāthau çavasas pati,
 niyútvantā na ūtāya ā yātaṁ sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayāṁ vām ādribhiḥ sutāḥ sōmo narā vṛṣanvasū,
 ā yātaṁ sōmapītaye pibataṁ dāçuṣo grhē,]

4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspṛho niyúto dāçuṣe narā,
 asmé tā yajñavāhasēndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyúto dāçuṣe narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréna rāthēna yāhi sutāsya pītaye: 1.135.4^f, vāyav ā candréna rādhāsā gatam.

4.48.2^b: 4.46.2^b, niyútvañ indrasārathiḥ.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jīhāte.

4.49.1^c: 1.86.4^c, ukthām mādaṣ ca ṣasyate.

4.49.3^b: 1.135.7^c, gṛhām indraṣ ca gachatam; 8.69.7^b, gṛhām indraṣ ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayīm dhattam ṣatagvinam: 1.159.5^d, rayīm dhattam vāsumantham ṣatagvinam; 4.34.10^b, rayīm dhatthā vāsumantham puruṣsum; 6.68.6^b, rayīm dhattho, &c.; 7.84.4^b, rayīm dhattam, &c.

4.49.5^c: 1.22.1^c; 23.2^c; 5.71.3^c; 6.59.10^c; 8.76.6^c; 94.10^c—12^c, asyā sōmasya pitāye.

4.49.6^b: 4.44.6^c; 8.22.8^d, pibatam dāṣṣo gṛhe.

[4.50.2^b, bṛhaspate abhi yé nas tatasré: 10.89.15^a, ṣatrūyānto abhi, &c.]

4.50.3^d (Vāmadeva; to Bṛhaspati)

bṛhaspate yā paramā parāvād āta ā ta ṛtasṣṇo nī seduḥ,
tūbhyam khātā avatā ādridugdhā mādḥva ṣeotanty abhito virapṇām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṽasmin viṣvāni bhūvanāni tasthūs, tīsrō dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōṣasa upasēcanāso mādḥva ṣeotanty abhito virapṇām.

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vāmadeva; to Bṛhaspati)

evā pitrē viṣvadevāya vṣṣṇe yajñāir vidhema nāmasā havīrbhiḥ, 2.35.12^b
bṛhaspate suprajā vīravānto vayām syāma pātayo rayīṇām.

5.55.10^d (Ṣyāvāṣva Ātreya; to Maruts)

yayām asmān nayata vāso āchā nīr aṇhatībhyo maruto grṇānāḥ,
juṣādḥvam no havyādātīm yajatrā vayām syāma pātayo rayīṇām.

8.40.12^d (Nābhāka Kāṇva; to Indra and Agni)

evēndrāgnībhyām pitṛvān nāvīyo mandhatīvād āngirasvād avāci,
tridhātunā ṣarmanā pātām asmān vayām syāma pātayo rayīṇām.

8.48.13^d (Pragātha Kāṇva; to Soma)

tvām soma pitṛbhiḥ samvidanō 'nu dyāvāpṛthivī ā tatantha,
tāsmāi ta indo haviṣā vidhema vayām syāma pātayo rayīṇām.

10.121.10^d (Hiraṇyagarbha Prājāpatya; to Ka)

prājāpate nā tvād etāny anyō viṣvā jātāni pāri tā babhūva,
yātkāmās te juhūmās tān no astu vayām syāma pātayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suṁvīryasya pātayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prolegomena* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ sácā sá vām sumatīr bhūtv asmé,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām áratīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

eśá stómo varuṇa mitra túbhyaṁ sómaḥ ṣukró ná vāyáve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhīr yūyám pāta svastibhiḥ sáda naḥ.

cf. refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmanaspati)

iyám vām brahmanas pate suvṛktīr bráhméndrāya vajrine akāri,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām áratīḥ.

4.51.8^c, acitré antáḥ paṇáyāḥ sasantu : 1.124.10^b, ábudhyamānāḥ paṇáyāḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantāṁ yachatāsmāsu devīḥ,
syonād á vah pratibūdhyamānāḥ suvīryasya pātayaḥ syāma.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukṛti Kākṣivata; to Indra)

indrah sutráma svávaṁ ávobhiḥ sumṛlikó bhavatu viçvavedāḥ,
bādhataṁ dvéšo ábhayaṁ kṛnotu suvīryasya pātayaḥ syāma.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvān āvāto abhi devāvitim indrāya soma vṛtrahā pavasva,
çagdhī mahāḥ puruçandrāsyā rāyāḥ suvīryasya pātayaḥ syāma.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

işyan vācam upavaktéva hótuh punāná indo ví şyā manīṣām,
indraç ca yāt kṣáyathaḥ sáubhagāya suvīryasya pātayaḥ syāma.

Cf. the similar refrain-like pāda, *vayām syāma pātayaḥ rayīṇām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citráruṣi : 1.30.21^c, áçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrá adrkṣata.

4.52.7^c : 1.48.14^d, úṣaḥ ṣukréna çociṣā.

[4.54.3^a, ácitti yác cakrmā dáivye jáne : contained almost word for word in
7.89.5, yāt . . . dáivye jáne . . . cārāmasi . . . ácitti.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityāir no áditīḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varūtá dyāvābhūmī adite trāsīthāṁ naḥ,
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré vārivo dhati devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthāṁ no yé vān jajñūh sujanimāna ṛṣve,
mā héle bhūma varuṇasya vāyór mā mitrásyā priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthāṁ see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prā pastyām āditīm sindhum arkāiḥ svastīm ile sakhyāya devīm,
ubhé yāthā no āhanī nipāta uśāsānāktā karatām ādabdhe.

10.76.1^c (Jaratkarna Āiravata Śarpa; to the Press-stones)

ā va ṛijasa ūjūm vyūṣṭisv indram marūto ródasi anaktaṇa,
ubhé yāthā no āhanī sacābhūvā sādah-sado varivasyāta udbhidā.

For pastyām in 4.55.3^a cf. 8.27.5; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for ṛijase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrām ná saṁcārane sanīṣyāvah.4.55.7^{ab}: 1.106.7^{ab}, devāir no devy āditir ní pātu devās trātā trāyatām āprayuchan.[4.55.7^c, nahī mitrásyā varuṇasya dhāsim: 10.30.1^c, mahīm mitrásyā, &c.]4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

ūṣo maghony ā vaha sūnṛte vāryā purū,
[asmābhyāṁ vājīnrvati.]

☞ 1.92.13^b5.79.7^b (Satyaśravas Ātreya; to Uśas)

tébhyo dyumnām brhád yāca ūṣo maghony ā vaha,
yé no rádhāṁsy ācyyā gavyā bhājanta sūrāyah [sūjāte ācvasūnṛte.]

☞ refrain, 5.79.1^a—10^c

For 5.79.7^{ad} cf. the concatenating distich 5.79.6^{ad}, yé no rádhāṁsy āhrayā maghāvāno ārásata.

4.55.9^c: 1.92.13^b, asmābhyāṁ vājīnrvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitrō aryamā,
indro no rādhasā gamat.

ॐ 1.26.4^b

8.18.3^a (Irimbiṭhi Kaṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,
[cārma yachantu saprātho yād īmahe.

ॐ 1.26.4^b

ॐ 8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7^b}, vāruṇo mitrō aryamā.

4.56.2^a (Vāmadeva; to Dyāvāprthivyaū)

devī devébhir yajaté yājatrāir āminatī tasthatat ukṣāmāne,
r̥tāvarī adrūhā devāputre yajñāsya netrī cucāyadbhir arkūḥ.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyébhir mahatī mahádbhir devī devébhir yajatā yājatrāiḥ,
rujád dṛlḥāni dādād usriyānām prāti gāva uṣāsam vāvaçanta.

10.11.8^b (Havirdhana Āngi; to Agni)

yád agna eṣā sāmītir bhāvati devī déveṣu yajatā yajatra,

rātā ca yád vibhājasi svadhāvo bhāgām no ātra vāsumantaṁ vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatē) yājatrāiḥ is parallel to devī devébhir, whereas yajatra in 10.11.8 is a mere expletive; devī sāmītiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rājasi suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyaḥ sadasāḥ.

4.57.1^d, sá no mṛlātīdṛce: 1.17.1^c; 6.60.5^c, tā no mṛlāta īdṛce.

[4.58.3^d, mahó devó mártyañ ā viveça: 8.48.12^b, ámartyo mártyañ āviveça.]

[4.58.10^a, abhy ārsata suṣṭutīm gávyam ajīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hī jēnyo āgre āhnām hitó hitēsv aruṣó váneṣu,

dáme-dame saptá rátnā dádhanō ḡgnír hótā ní ṣasāda yájīyān.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram aṇuvantu,

dáme-dame saptá rátnā dádhanā ḡgām no bhutam dvipāde ḡm cātuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasāda (6^a, ny asīdad) yájīyān : 6.1.2^a, ádhā hótā ny
asīdo yájīyān ; 6.1.6^b, hótā mandró ní ṣasāda yájīyān ; 10.52.2^b,
ahām hótā ny asīdam yájīyān.]

5.1.7^b, agním hótāram ḡlate námobhiḥ : 1.128.8^a, agním hótāram ḡlate vásudhi-
tim : 6.14.2^c, agním hótāram ḡlate.

[5.1.8^c, sahásraçrṅgo vṛṣabhás tádojah : 7.55.7^a, sahásraçrṅgo vṛṣabháh.]

[5.1.11^d, éhā devān havirādyāya vaksi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛṣa Jāna, or both ; to Agni)

hr̥ṇīyāmāno āpa hī mād āīyeḥ prá me devānām vratapā uvāca,

indro vidvān ānu hī tvā cacákṣa ténāhām agne ānuṣiṣṭa āgām.

10.32.6^{bcd} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhīyāmānam āpagūḷham apsú prā me devānām vratapā uvāca,

indro vidvān ānu hī tvā cacákṣa ténāhām agne ānuṣiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunaek, KZ, xxxiv, 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhīraḥ svápā atakṣam ; 1.130.6^b, rátham ná dhīraḥ
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yāt sámiddhah : 3.5.4^a, mitró agnir bhavasi yāt, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçījah çānsam āyóh.

5.3.8^b (Vasuṣruta Ātreya; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛtvānā ayajanta havyāiḥ,
samsthé yád agna íyase rayiṇām devó mártāir vásubhir idhyāmanāḥ.

10.122.7^b (Citramahas Vasiṣṭha; to Agni)

tvām id asyā uśaso vyūṣṭiṣu dūtām kṛtvānā ayajanta mánuṣāḥ,
tvām devā mahayāyyāya vāvrdhur ájyam agne nimrjānto adhvaré.

5.4.2^a, havyavál agnir ajārah pitā nah: 3.2.2^c, havyavál agnir ajārah cānohitāḥ.

5.4.2^d: 3.54.22^b; 6.19.3^b, asmadyāk sām mimihī grāvānsi.

5.4.3^a, viṣām kavīm viṣpātīm mánuṣmām: 3.2.10^a, viṣām kavīm viṣpātīm
mánusr īṣaḥ; 6.1.8^a, viṣām kavīm viṣpātīm ṣaṣvatnām.

5.4.4^b, yátamāno raṣmibhiḥ sūryasya: 1.123.12^b, yátamānā raṣmibhiḥ sūryasya.

[5.4.4^d, á ca devān havirādyāya vakṣi: 5.1.11^d, éhá devān, &c.]

5.4.7^{ab} (Vasuṣruta Ātreya; to Agni)

vayām te agna ukthāir vidhema vayām havyāiḥ pāvaka bhadrācoce,
asmé rayīm viṣvāvarām sām invāsmé viṣvāni drāviṇāni dhehi.

7.14.2^{a+ d} (Vasiṣṭha Maitrāvaruṇi; to Agni)

vayām te agne samidhā vidhema vayām dācema suṣṭutí yajatra,
vayām ghṛténādhvarasya hotar vayām deva haviṣā bhadrācoce.

Cf. 4.4.15^a, ayā te agne samidhā vidhema; and 8.54 (Vāl. 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuṣruta Ātreya; to Agni)

asmákam agne adhvarām juṣasva sáhasaḥ sūno trīṣadhasṭha havyām,
vayām devéṣu sukṛtāḥ syāma ṣármaṇā nas trivárūthēna páhi.

6.52.12^a (Rjigvan Bhāradvāja; to Viṣve Devāḥ, here Agni)

imām no agne adhvarām hótar vayunaṣo yaja,

cikitvān dāivyam jānam.]

6.52.12^c

7.42.5^a (Vasiṣṭha; to Viṣve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaṣásam kṛdhi nah,

á náktā barhiḥ sadatām uśāsoṣántā mitrávárūṇā yajehá.

[5.4.9^d, asmákam bodhy avitā tanūnām: see under 7.32.11.]

5.5.3^{ab}: 1.142.4^{ab}, iṣitó agna á vahéndram citrām ihā priyām.

5.5.6^b: 1.142.7^c; 9.102.7^b; 10.59.8^b, yahví ṛtasya mātārā; 9.33.5^b, yahví ṛtasya
mātārāḥ.

5.5.7^c (Vasuṣruta Ātreya; Āpra, to Dāivya Hotarā)
vātasya pātman ṛitā dāivya hōtarā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kaṣyapa, or Devala Kaṣyapa; Āpra, to Tisro Devī)
bhāratī pāvamanasya sārvasvatīlā mahī,
imām no yajñām ā gaman tisor devī supēśaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^c: 9.20.4^c, īsam stotṛbhya ā bhara. Cf. 8.77.8^a, tēna stotṛbhya ā bhara,
and 8.93.19^c, kāya stotṛbhya ā bhara.

5.6.5^a (Vasuṣruta Ātreya; to Agni)
ā te agna ṛcā haviḥ ṣukrāsya ṣociśas pate,
sūcandra dāsma vīpate havyavāt tūbhyam hūyata [īsam stotṛbhya ā bhara.]
☞ refrain, 5.6.1^e–10^c; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havir hrđā taštām bharamasi,
tē te bhavantūksāna ṛsabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hrđā taštām belongs to ṛcā rather than to haviḥ, as shows hrđā taštām mantrān, 1.67.4; stōmo hrđā taštāḥ, 1.171.2; hrđā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrđā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛsabhāso ukśāno vaçā . . . avasṛtāsa āhutāḥ, . . . hrđā matim janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlvī. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, vīçvam puşyanti vāryam: 10.133.2^d, vīçvam puşyasi vāryam.

5.6.10^d (Vasuṣruta Ātreya; to Agni)
evān agnim ajuryamur gīrbhīr yajñēbhīr ānuṣāk,
dādhad asmē suvīryam utā tyād āçvāçvyam [īsam stotṛbhya ā bhara.]
☞ refrain, 5.6.1^e–10^c; also 9.20.4^c

8.6.24^a (Vatsa Kāva; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣīṣv ā,
āgre vikṣū pradīdayat. ☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata; Dampatyor āciṣaḥ)
āsad ātra suvīryam utā tyād āçvāçvyam,
devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]
☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suṣīryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyād*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyād*, or Oldenberg's, SBE. xlvī. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyād* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *ṣakēma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viṣva-suvīdaḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praetertum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrō suṣīryam*, under 9.20.7.

[5.7.1^d, *ūrjō nāptre sāhasvate* : 8.102.7^c, *āchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam grhāpatīm vāreṇyam* : 4.11.5^d, *dāmūnasam grhāpatim āmūram*.

5.9.3^d (*Gaya Ātreya*; to *Agni*)

utā sma yām *ṣiṣum* yathā nāvam jāniṣṭārāṇi,
dhartāraṁ mānuṣṇāṁ viṣām agnīm svadhvarām.

6.16.40^c (*Bharadvāja*; to *Agni*)

ā yām hāste nā khādīnam *ṣiṣum* jātām nā bībhṛati,
viṣām agnīm svadhvarām.

The mixed metaphor in 6.16.40^b explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *ṣiṣum yathā jāniṣṭā*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya*; to *Agni*)

utā sma *durgrbhīyase* putrō nā hvāryūṇām,
purū yō dāgdhāsi vānāgne pāṣūr nā yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya*; to *Agni*)

tvām tyā cid ācyutāgne pāṣūr nā yāvase,
dhāmā ha yāt te ajara vānā vṛcānti ṣikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāmā* in relation to *agne pāṣūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāmā*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *ṣiṣu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlvī. 388.

5.9.7^b (*Gaya Ātreya*; to *Agni*)

tām no agne abhī nāro rayīm sahasva ā bhara,
sā kṣepayat sā poṣayad bhūvad vājasya sātāya [utāidhi pṛtsū no vṛdhē.]

~~45~~ refrain, 5.9.7^c ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bhāvā samātsu
no vṛdhé.

[5.10.1^c, prā no rāyā pāṛṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dākṣasya mañhānā: 5.18.2^b, svāsya dākṣasya mañhānā.]

[5.10.6^c, asmākāsaḥ ca sūrāyaḥ: 1.97.3^b, prāsmākāsaḥ ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā āçās tarīṣāni.

[5.10.7^b, stutā stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya ; to Agni)
yajñāsya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
indrena deváih sarátham sá barhiṣi, sídan ní hótā yajáthāya sukrátuh.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha ; to Agni)
yajñāsya ketúm prathamám puróhitam havismanta ṛlate saptá vājīnam,
çṛṇvāntam agním ghṛtápr̥stham ukṣānaṁ pṛṇāntam devām pṛṇatē
suvíryam.

[5.11.2^c, indrena deváih sarátham sá barhiṣi: 3.4.11^b, indrena deváih sarátham
turēbhiḥ; 10.15.10^b, indrena deváih sarátham dádhanāḥ.]

[5.11.5^d, ā pṛṇanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruṣāsya víṣṇaḥ.

5.13.2^b, sidhrām adyá divisp̥çāḥ: 1.142.8^d; 2.41.20^b, sidhrām adyá divisp̥çam.

5.13.5^c (Sutam̐bhara Ātreya ; to Agni)
tvām agne vājasātamañ víprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nr̥medha Āngirasa ; to Agni)
tvām çusmin puruhuta vājayāntam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutam̐bhara Ātreya ; to Agni)
tām adhvaréṣy ṛlate devām mártā ámartyam,
yájiṣṭham mānuṣe jáne.

10.118.9^c (Urukṣaya Āmahīyava ; to Agni Rakṣohan)
tām tvā gīrbhír urukṣáyā havyaváhaṁ sám idhire,
yájiṣṭham mānuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hī śac̐vanta īlate srucā devām ghṛtaścūtā,
agnīm havyāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hī śac̐vanta īlata itthā vip̐raśa utāye,
śabādho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viśvacarṣaṇim: 1.9.3^b, stómebhir viśvacarṣaṇe.]

5.15.4^d (Dharuṇa Āṅgiraśa; to Agni)

māteva yád bhārase paprathānō jānaṁ-janaṁ dhūyase cākṣase ca,
vāyo-vayo jarase yád dādhanāḥ pári tmānā viśurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām havyébhir indravaruṇā nāmobhih,]

cf. 1.153.1^b

prā vām ghṛtāci bāhvōr dādhanā pári tmānā viśurūpā jigāti.

The imitativeness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghṛtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabhṛt, dhruvā, &c. See TS. 1.1.11.2: juhū, upabhṛt, dhruvāsi ghṛtāci nāmā, and cf. the many passages in my Vedic Concordance, beginning with ghṛtāci asi. Hence viśurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghṛtāci pāda is patterned after the Agni pāda.

[5.16.1^d, mātāso dadhiré purāḥ; 1.13.1^c: 8.12.22^b, devāso dadhire purāḥ;
8.12.25^b, devās tvā dadhiré purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hī svāyaśastara āśā vidharman mānyase,
tām nākaṁ citrāśociśaṁ mandrām parō maṇṣāyā,]

cf. 5.17.2^d

5.82.2^a (Ḷyāvāḱva Ātreya; to Savitar)

āśya hī svāyaśastaram savitūḥ kāc canā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manīṣāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīṣāyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dākṣasya mañhānā*: 5.10.2^b, *krātvā dākṣasya mañhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta *Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēsu pūrvyām girī prāyasvanto havāmahe.

5.26.4^c (Vasūyava *Ātreyaḥ*; to Agni)
agne viṣvebhīr ā gahi ḍevēbhīr havyādātaye, 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (Bhargha *Pragātha*; to Agni)
āgna ā yahy agnibhir hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā havīsmatī yajīṣṭhaṁ barhīr āsāde.
 10.21.1^b (Vimada *Āindra*, or others; to Agni)
āgniṁ nā svāvṛktibhir hótāraṁ tvā vṛṇīmahe,
yajñāya stīrṇābarhiṣe vī vo māde ḍīrām pāvakaṣocīṣaṁ vīvakṣase.

3.9.8^b

7.94.6^b (Vasiṣṭha; to Indra and Agni)
tā vām giribhir vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā saniṣyāvaḥ.

8.65.6^b (Pragātha *Kaṇva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
ḍidām no barhīr āsāde.

1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetical, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ῥέργον*); cf. especially *pāri varj* = Avestan *pāri varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (Sasa *Ātreya*; to Agni)
tvām viṣve sajōsaso devāso dūtām akrata,
saparyāntas tvā kave yajñēsu devām ḷlate.

1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 viçve hi tvā sajóṣaso jánāso vṛktábarhiṣaḥ,
 hótāraṁ sádmasu priyāṁ vyānti vāryā purú.
 8.23.18^{a+b} (Viçvamanas Vaiyaçva; to Agni)
 viçve hi tvā sajóṣaso devāso dūtām akrata,
 gr̥ṣṭī deva prathamó yajñíyo bhuvaḥ.

3.59.9^b

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñéṣu devám īlata.

[5.21.4^a, devám vo devayajyāyā: 8.71.12^a, agnīm vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya; to Agni)
 prā viçvasāmann atrivád ārcā pāvakāçocise,
 yó adhvaréṣv īdyo hótā mandrátamo viçí.

8.71.11^d (Suditi Āṅgīrasa, or Purumīlha Āṅgīrasa; to Agni)
 agnīm sūnūm sáhaso jātávedasaṁ dānāya vāryāṇām, cf. 1.127.1^b
 dvitā yó bhūd am̐to mártyeṣv ā hótā mandrátamo viçí.

The distich 5.22.1^{cd}, as a whole, transfuses the pāda 4.7.1^b; 8.60.3^c, mandró yajīṣṭho adhvaréṣv īdyāḥ.

5.22.2^{abcd} (Viçvasāman Ātreya; to Agni)
 ny āgnīm jātávedasaṁ dádhdātā devám ṛtvijam,
 prā yajñā etv ānuṣág adyā devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ; to Agni)
 ny āgnīm jātávedasaṁ hotravāhaṁ yáviṣṭhyam,
 dádhdātā devám ṛtvijam.
 prā yajñā etv ānuṣág adyā devávyacastamaḥ,
 str̥ṇitā barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second pāda cf. 1.11.1^b, yajñāsyā devám ṛtvijam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devám mártāsa utāye; 1.144.5^b, devám mártāsa utāye havāmahe.

[5.22.4^{de}, stómair vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ: 5.39.5^{de}, gíro vardhanty átrayo gíraḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, gíraḥ çumbhanti pūrváthā.

5.23.2^b: 5.9.7^b, rayīm sahasva ā bhara.

5.23.3^a: 8.23.18^a, viçve hi tvā sajóṣasaḥ; 5.21.3^a, tvām viçve sajóṣasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktábarhiṣaḥ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreyaḥ ; to Agni)

sá hí śmā viçvacarṣaṇir abhímāti sáho dadhé,

ágna eṣú kṣāyeṣv ā revān naḥ çukra dīdihī dyumát pāvaka dīdihī.

6.48.7^{de} (Çamyu Bārhaspatya ; to Agni)

brhādbhir agne arcibhiḥ çukréṇa deva çocīṣā,

bharādvāje samidhanō yaviṣṭhya revān naḥ çukra dīdihī dyumát pāvaka dīdihī.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8 ; 5.21.4 ; AÇ. 8.9.7 ; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ ; to Agni)

agnír devēsu rājaty agnír mārteṣv āviçān,

agnír no havyvāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva ; to Agni)

yásmād réjanta kṣṭáyaç çarkṣtyāni kṛvatāḥ,

sahasrasūm medhásātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnīs tuviçravastamam : 3.11.6^c, agnīs tuviçravastamaḥ.

5.25.6^d : 1.11.2^d, jētāram āparājitam.

[5.25.8^b, grāveocyate brhāt : 10.64.15^c ; 100.8^c, grāvā yātra madhuṣūd ucyāte brhāt.]

5.25.9^c (Vasūyava Ātreyaḥ ; to Agni)

evān agnīm vasūyavāḥ sahasānām vavandima,

sá no víçvā āti dvīṣaḥ pārsan nāvēva sukrātuḥ.

6.61.9^a (Bharadvāja ; to Sarasvatī)

sá no víçvā āti dvīṣaḥ svāsīr anyā rṭāvari,

ātann āheva sūryaḥ.

Translate 5.25.9 : 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178 : 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion : 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann : 'Sie dehnt' uns durch der Schwestern Schaar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8) : yásyā anantō śhrutas tveṣāç carīṣṇūr arṇavāḥ, āmaç cárati rōruvat. The two stanzas together seem to say : 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the rta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārsat) and secondarily a familiar idea. Cf. 1.97.8 ; 99.1 ; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ ; to Agni)

ágne pāvaka rocīṣā mandráyā deva jihváyā,

ā devān vakṣi yáksi ca.

6.16.2^c (Bharadvāja ; to Agni)

sā no mandrābhir adhvaré jhivābhir yajā mahāh,

ā devān vakṣi yākṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsya dhṛtibhis tēpāno deva cociśā,

ā devān vakṣi yākṣi ca.

॥ 8.60.19^b

Cf. 2.36.4^a, ā vakṣi devān ihā vipra yākṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)

tām tvā ghṛtasnav īmahe citrabhāno swardṛcam,

devān ā vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruni ; to Agni)

tām tvā dutām kṛmahe yaçāstaman devān ā vitāye vaha,

viçvā sūno sahaso martabhōjanā rāsva tād yāt tvēmahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)

agne viçvebhir ā gahi devēbhir havyādātaye,

hótaram tvā vṛṇīmahe.

॥ 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)

agne sūtāsya pitāye viçvāir ūmebhir ā gahi,

devēbhir havyādātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a; 8.60.1^b; 10.21.1^b, hótaram tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)

yājamānāya sunvatā āgne suvīryam vaha,

devāir ā satsi barhīṣi.

॥ 1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana ; to Indra)

dhenūḥ ṭa indra sūnftā yājamānāya sunvaté,

gūm āçvam pipyūṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)

dirghās te astv āṇkuçó yēnā vāsu prayāçhasi,

yājamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)

grāvāṇaḥ savitā nū vo devāḥ suvatu dhārmaṇā,

yājamānāya sunvaté.

Cf. yājamānāya sunvatāḥ under 6.54.6^b; and 1.83.3; 92.3; 10.100.3; 125.2, all of which contain the words yājamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c; 8.44.14^c, devāir ā satsi barhīṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jatāvedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuṣāg adyā devāvyacastamah.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaḥ viçā.

[5.27.1^c, trāivṛṣṇo agne daçābhiḥ sahasrāḥ: 8.1.33^b, āsaṅgo agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)

ā juhotaḥ duvasyātāgnīm prayaty ādhvaré,
vr̥ṇidhvām havyavāhanam.

8.71.12^b (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)

agnīm vo devayajyāyāgnīm prayaty ādhvaré, 487 cf. 5.21.4^a
agnīm dhiṣṭu prathamām agnīm ārvaty agnīm kṣāitṛaya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, puramdarāḥ papivān indro asya.]

5.29.10^d (Gauriviti Çaktya; to Indra)

prānyāc cakrām avṛṇaḥ sūryasya kūtsāyānyād vārivo yātave 'kaḥ,
anāso dāsyūnr amṛṇo vadhēna nī duryonā āvṛṇaḥ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid āṛṇam madhupām çāyānam asinvām vavrām māhy ādad ugrāḥ,
apādam atrām mahatā vadhēna nī duryonā āvṛṇaḥ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yūjam hī mām ākrthā ād id indra çiro dāsāsya nāmucer mathāyān,
āçmānam cit svaryām vārtamānam prā cakriyeva rōdasi marūdbhyaḥ.

6.20.6^b (Bharadvāja; to Indra)

prā çyenó ná madirām aṇçīm asmāi çiro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam prṇāg rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcasam māva sṛjanty āstaṁ gāvāṁ sahāsrāi ruçāmāso agne,
tīvrā indram amamanduh sūtāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūṇāmatrin prēso yandhi utapāvan vājān,
sthā ū sū ūrdhvā utī āriṣanyann aktōr vyūṣṭāu pāritakmyāyāḥ.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntāyām rātryām, *ÇÇ.* 2.6.3; or Sk. prabhātāyām çarvaryām; or Prākṛit (Māhār.) pahāyāe rāyanīe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlvii. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, ii. 25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.8^c, prācodayat sudūghā vavrē antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtām āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāṇi vocaṁ prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā rōdast ubhé jāyann apō mānave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā kṛtāni prā nūtanā maghāvā yā cakāra,
yadéd ádevir ásaḥiṣṭa māyā áthābhavat kévalaḥ sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā ta indra pūrvyāni prā nūnāni vīryā vocam̐ prathamā kṛtāni, and the pāda 5.29.13^b, vīryā maghavan yā cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakram̐ étaçāḥ sám ripāti : 1.12.1.13^b, bhārac cakram̐ étaço nāyām indra.

5.31.11^d, puró dádhat saniṣyati krátum̐ naḥ : 4.20.3^b, puró dádhat saniṣyasi krátum̐ naḥ.

[5.32.5^b, amarmāno vidád id asya mārma : 3.32.4^d, amarmāno mānyamānasya mārma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté danavāya vādhar yāmiṣṭa sāho ápratitam,
yád m̐ vājrasya prābhṛtāu dadābha víçvasya jantór adhamām̐ cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó māyatum̐ yātudhanéty áha yó vā rakṣāḥ çúcir asmíty áha,
índras tām̐ hantu mahatā vadhéna víçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoná ávṛṇaṇ mṛdhrāvācam : 5.29.10^d, ní duryoná ávṛṇaṇ mṛdhrāvāçāḥ.

5.33.5^a (Samvarana Prajāpatya ; to Indra)

vayām̐ té ta indra yé ca náraḥ çárdho jajñānā yātāç ca ráthāḥ,
ásmāñ jagamyād ahiçusma sátva bhāgo ná hávyāḥ prabhṛthésu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravaruni ; to Indra)

vayām̐ té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāçā sūribhya upamām̐ várūtham̐ svābhúvo jarañām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāçúçe bhajati sūnāram̐ vāsu : 1.40.4^a, yó vāgháte dádāti sūnāram̐ vāsu.

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa ; to Indra)

yās te sādhiṣṭhó 'vasa indra krátuḥ tām̐ á bhara,
asmábhyam̐ carṣanīśāham̐ sāsniñ vājeṣu duṣṭāram̐.

8.53 (Vāl. 5).7^a (Medhya Kāṇva ; to Indra)

yās te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām̐ hótṛābhīr utā devāhūtībhiḥ sasavāñso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasī gatam asmábhyaṁ carṣanīsaḥ,
 mā no duḥcānsa ṛcata.]

ॐ 1.23.9^c

We may render 5.35.1: 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Vāl. 5).7 are as follows: Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlichten sein ; durch die hotrā's durch die gütteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yād indra te cātasro yāc chūra sānti tisrāḥ,
 yād vā pāñca kṣitīnām ávas tát sú na á bhara.

6.46.7^c (Çaṁyu Bārhaspatya ; to Indra)
 yād indra náhuṣṭṣv āñ, ójo nr̥pnām ca kṛṣṭiṣu,
 yād vā pāñca kṣitīnām dyumnām á bhara satrā vícṣvāni páuṁsyā.

ॐ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnām á bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pāñca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — —; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛṣantamasya hūmahe.

[5.35.4^c, svāksatram te dhr̥śān mánah : 1.54.3^b, svāksatram yasya dhr̥śatō dhr̥śān mánah.]

[5.35.5^a, tvām tám indra mártiyam : 10.17.1.3^a, tvām tyām indra mártiyam.]

Cf. 1.13.1.4^a.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,
 ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,
 hāvante vājasātaye.

8.34.4^b (Nīpatithi Kāṇva ; to Indra)
 á tvā kāṇvā ihāvase hāvante vājasātaye,
 divō amūṣya cāsato divām yayā divāvaso.]

ॐ refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣānā vayāṁ śakhyāya svastāye,
 huvēma vājasātaye.

4.31.11^b

8.9.13^b (Çacakarṇa Kāṇva ; to Aṇvins)
 yād adyāṇvīnāv ahām huvēya vājasātaye,
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṇvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpfen]', following Śāyana, bahvīṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
 sayāvānam dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātum puroyāvānam ājīṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujiyūm vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhī yōge bhavāty ubhé vītāu saṁyati sām jayāti,
 priyāḥ sūrye priyó agnā bhavāti yā indrāya sutāsomo dádaçat.

10.45.10^c (Vatsapri Bhalandana ; to Agni)
 ā tām bhaja sāuçravasēṣv agna ukthā-ukthā ā bhaja çasyāmāne,
 priyāḥ sūrye priyó agnā bhavāty ūj jātēna bhinádad ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmac ca rājathaḥ: 1.25.20^b, divāç ca gmac ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye: 9.68.7^d, nṛbhir yató vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ: 5.22.4^{de}, stómāir vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādriḥiḥ sūtām sōmaḥ sōmapate piba,

ṽṣānn indra ṽṣābhīr ṽtrahantama.]

ॐ refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhīmā indavō 'ḡvapate gōpata ūrvarāpate,

sōmaḥ sōmapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

ṽṣā grāvā ṽṣā mādō ṽṣā sōmo ayām sūtāḥ,

ṽṣānn indra ṽṣābhīr ṽtrahantama.]

ॐ refrain, 5.40.1^c—3^c

ṽṣā tvā ṽṣāṇām huve vājriṇī citrābhīr ūtibhiḥ,

ṽṣānn indra ṽṣābhīr ṽtrahantama.]

ॐ refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

ṽṣā grāvā ṽṣā mādō ṽṣā sōmo ayām sūtāḥ,

ṽṣā yajñō yām invasi ṽṣā hāvāḥ.

ṽṣā tvā ṽṣāṇām huve vājriṇī citrābhīr ūtibhiḥ,

vāvānta hī prātiṣṭutīm ṽṣā hāvāḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In S.13.31—33 the words ṽṣā hāvāḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sūtāḥ, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktṛā hāribhyām ūpa yāsad arvān: 1.177.1^d, yuktṛā hārī ṽṣāṇā yāhy arvān.]

5.40.5^b, 9^b, tāmāsāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró vāruṇo aryamāyūr indra ṛbhukṣā marūto juṣanta: 1.162.1^{ab}, mā no mitró vāruṇo aryamāyūr indra ṛbhukṣā marūto pāri khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayūjam kṛṇudhvām prā devām vipram panitāram arkāiḥ, iṣudhyāva ṛtasāpaḥ pūramdhīr vāsuir no ātra pātnīr ā dhiyē dhuḥ.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayūjam pūramdhīm stōmāiḥ kṛṇudhvām sakhyāya pūṣānam,

tē hi devāsya savitūḥ sāvīmani krātum śacante sacitāḥ śācetasah.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word iṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato nṛṇ vāstoṣ pātīm tvāṣṭāraṁ rārāṇaḥ,
dhānyā sajōṣa dhiṣāṇā nāmobhir vānaspātīṇ ṣadhi rāyā ṣeṣe.

5.42.16^b (The same)

prāiṣā stōmaḥ pṛthivīm antāriksaṁ vānaspātīṇ ṣadhi rāyē aṣyāḥ,
devó-devaḥ suhávo bhutu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170 ; Hillebrandt, *Ved. Myth.* i. 180, 517 ; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, grṇitē agnir etāri ná ṣṣāiḥ : 6.12.4^a, sāsmaṁkebhīr etāri ná ṣṣāiḥ
(agni ṣṭave).]

Of. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāpema nāmasā sudānūn evayā marūto áchoktau prāgravaso marūto
áchoktau,

mā nó 'hir budhnyò riṣe dhād asmākaṁ bhūd upamativāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nó 'hir budhnyò riṣe dhān mā yajño asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888), 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti : 7.40.1^c, yád adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātīṇ ṣadhi rāyē aṣyāḥ : 5.41.8^d, vānaspātīṇ ṣadhi rāyā ṣeṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriksaṁ vānaspātīṇ ṣadhi rāyē aṣyāḥ, ~~5.41.8^d~~
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

5.43.15^{cd} (The same)

brhád váyo bṛhaté túbhyam agne dhiyājuro mithunāsah sacanta,
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṇvins)

sām aṇvīnor āvasā nūtanena mayobhūvā supṛāṇīti gamema,
ā no rayīm vahatam ōtā vīrān ā viṇvāny amṛtā sāubhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma ; to Viṇve Devāḥ)

ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvānāḥ,
yajñām giro jaritūḥ suṣṭutīm ca viṇve ganta maruto viṇva ūtī.

10.35.13^a (Luṇa Dhānaka ; to Viṇve Devāḥ)

viṇve adyā marūto viṇva ūtī viṇve bhavantv agnāyaḥ sāmiddhāḥ,
[viṇve no devā āvasā gamantu, viṇvam astu drāviṇam vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūtī in 5.43.10^d is to be changed to viṇvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7^a, ā stutāso maruto viṇva ūtī. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṇva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṇve Devāḥ)

ā no divō bṛhatāḥ pārvatād ā sārvasvatī yajatā gantu yajñām,
hāvaṁ devī juṣaṇā gṛhātāi ṣaḡmām no vācam ucatī ṣṛṇotu.

5.76.4^c (Atri Bhāuma ; to Aṇvins)

idām hī vām pradīvi sthānam ōka imé gṛhā aṇvinedām duroṇām,
ā no divō bṛhatāḥ pārvatād ādbhyō yātam iṣam ūrjaṁ vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd} : 5.42.16^{cd}, devō-devaḥ suhāvo bhūtu māhyaṁ mā no matā prthivī dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, tāvāhām asmi sakhyé nyōkāḥ.

5.45.4^b (Sadāprṇa Ātreya : to Viṇve Devāḥ)

sūktēbhir vo vācobhir devājuṣṭāir indrā nv āgnī āvase huvādhyai,
ukthēbhir hī śmā kavāyaḥ suyajñā āvivāsanto marūto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā suté sácān āṇvā sāpti ivūdane,

indrā nv āgnī āvasehā vajriṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hiesher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 nota.

5.45.10^a (Sadāpṛṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām āṇó 'yukta yád dharito vitāpṛṣṭhāḥ,
udná ná nāvam anayanta dhīra aṇṇvatīr āpo arvāg atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[4.4.45.2^a

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukrām āṇaḥ,
yāsmā ādityā ādhvano rādanti, mitró aryamā vāruṇaḥ sajōṣaḥ.] 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávāruṇādītim svāḥ pṛthivīm dyāīm marútaḥ párvatāñ apāḥ,
huvé viṣṇum pūśānam bráhmaṇas pátim bhágañ nú cānsam savitāram ūtāye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vah prathamām aṇvinośāsam agnīm sámiddham bhágam
ūtāye huve,

indram viṣṇum pūśānam bráhmaṇas pátim ādityān dyāvāpṛthivī
apāḥ svāḥ.] 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśānam bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvatāñ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksatra Ātreya; Devapatnīstavaḥ)

utā gnā vyantu devápatnīr indrāny āgnāyy aṇvini rāt,
ā ródasī varuṇānī ṇṇotu vyántu devír yá ṛtúr jānīnām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rātiśāco vásūny ā ródasī varuṇānī ṇṇotu,
vāruṇibhiḥ sučaraṇo no astu tvāṣṭā sudātro ví dadhātu ráyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvāṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havyádātaye.

[5.51.2^b, sátyadharmāno adhvarām: 1.12.7^b, sátyadharmānam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sōmapītaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gatañ devébhir jenyāvasū,
indrāgni sōmapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sōmapītaye, seems stretched secondarily into two: devébhir [jenyāvasū, indrāgni] sōmapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
 vāyav ā yāhi vītāye juṣānō havyādātaye,
 pībā sutāsyāndhaso abhī prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 āgna ā yāhi vītāye grṇānō havyādātaye,
 nī hōtā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prā virayā ṣucayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
 vāha vāyo niyūto yāhy āchā pībā sutāsyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhī prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sōmānām (5.51.6^b, sutānām) pītīm
 arhathaḥ ; 1.134.6^c, sutānām pītīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
 sutā indrāya vāyāve sōmāso dādhyāçirah,
 nīmnaḥ nā yanti sindhavo 'bhī prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sōmā arṣanti viṣnave.

9.34.2^{abc} (The same)
 sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sōmo arṣati viṣnave.

9.65.20^{abc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sōmo arṣati viṣnave.

The pāda, vāruṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sōmāso dādhyāçirah.

5.51.8^b : 1.44.14^d, açvibhyām uṣāsā sajuh.

5.51.8^{c-10^c}, ā yāhy agne atrivāt sutē rapa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 maruṭsu vo dadhimahi stōmanā yajñām ca dhṛṣṇuyā,
 viṣve yé mānuṣā yugā pānti mārtyam risāḥ.

cf. 1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)

prā vaḥ sakhāyo agnāye stómaṁ yajñám ca dhṛṣṇuyá,
 ára gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'ára gāya : für areata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d : 1.42.2^b ; 5.67.3^d, pānti mārtyam riśāh.[5.53.10^b, tveśām gaṇām mārutaṁ nāvyaśmām : 5.58.1^b, stuṣe gaṇām, &c.]5.53.16^b (Çyāvāṇva Ātreya ; to Maruts)

stuhī bhojān stuvatō asya yāmani rāṇan gāvo ná yāvase,
 yataḥ pūrvān iva sākhiṁ ānu hvaya girā gñhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others ; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum, ॐ 10.20.1
 ādhā te sakhyē āndhaso vi vo mādē rāṇan gāvo ná yāvase vivakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvaseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāṇva Ātreya ; to Maruts)

ānṣeṣu va rṣṭāyaḥ patsú khadāyo vākṣassu rukmā maruto rāthe çubhah, ॐ cf. 1.64.4^b
 agnibhrājaso vidyūto gābhastyoḥ çiprāḥ çirṣāsu vītātā hiraṇyāyīḥ.

8.7.25^b (Punarvatsa Kāṇva ; to Maruts)

vidyūddhastā abhidyavaḥ çiprāḥ çirṣān hiraṇyāyīḥ,
 çubhrā vy āñjata çriyē.

5.54.11^{ad} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çiprāḥ çirṣāsu in 5.54.11 is replaced by çiprāḥ çirṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4 ; 166.9.10 ; 7.56.13.

5.55.1^d—9^d, çubhām yatām ānu rāthā avṛtsata.[5.55.3^c, virokiṇaḥ sūryasyeva raçmāyaḥ : 10.91.4^d, arepāsaḥ sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāvya Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam çarma bahulām vi yantana,
ādhi stotrāsya sakhyāsya gātana [çubham yātām ānu rāthā avṛtsata.]

☞ refrain, 5.55.1^d—9^d

6.51.5^d (Rjigvan Bharadvāja ; to Viṣve Devāḥ)

dyauṣ pītaḥ pīthivi mātār ādhrug āgne bhrātār vasavo mṛlātā naḥ,
viçva ādityā adite sajōṣā asmābhyam çarma bahulām vi yanta.

10.78.8^c (Syūmaragmi Bhārgava ; to Maruts)

subhagān no devāḥ kṛṇutā surātnān asmān stotṛn maruto vāvṛdhanāḥ,
ādhi stotrāsya sakhyāsya gāta sanād dhi vo ratnadhēyāni sānti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d: 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pātayo rayīnām.

5.56.1^d: 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d: 1.37.11^c, prā cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy āruṣi rāthe: 1.14.12^a, yuksvā hy āruṣi rāthe.

5.56.6^{cd}, yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave: 1.134.3^{bc},
vāyū rāthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

5.57.7^d, bhakṣīyā vó 'vaso dāivyasya: 4.21.10^d, bhakṣīyā té 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvāvya Ātreya ; to Maruts)

hayé náro marūto mṛlātā nas tūvimaghāso āmṛtā řtajñāḥ,
sátyaçrutah kāvayo yūvāno bṛhadgirayo bṛhād ukṣāmāṇāḥ.

[5.58.1^b, stuṣé gaṇām mūrutaṁ návyasīnām: 5.53.10^b: tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv āpaçritah: 1.84.14^b, párvateṣv āpaçritam.

5.64.1^a, várupaṁ vo riçā́dasam: 1.2.7^b, várupaṁ ca riçā́dasam.

5.64.2^d: 1.127.10^c, viçvāsu kṣāsu jóguve.

5.65.2^{b+d} (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarcaṣā rájānā dīrghaçrúttamā,
tā sátpatī řtāvṛ́dha řtāvā́nā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhakṣatrá urucáksaṣā nárá rájānā dīrghaçrúttamā,

tā bahútā na daṁsānā ratharyataḥ [sákām sūryasya raçmībhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyá rtaṣpṛṇa rtāvāno jáne-jane,
 sunīthāsaḥ sudānava ṛṇhóḥ cid urucākrayaḥ.]

5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, gārman syāma tāva saprāthastame.]

[5.65.5^c, anehāsa tvotāyaḥ: 8.47.1^e–18^e, anehāso va utāyaḥ.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tā vām eṣe rāthānām urvīm gāvyyūtim eṣām,
 rātahavyasya suṣṭutīm dadhīk stómair manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)

tā vām eṣe rāthānām indrāgnī havāmahe,

5.86.4^b

ṛpāti turāsyā rādhaso vidvānsā gīrvanastamā.

5.86.4^c

There is no difficulty in 5.86.4, whether we render eṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvam eṣe 10.48.9, or rāyā eṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schaar hineinset auf die weite Flur und zu des Opfers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvatō rāthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketúnā jánānām: 1.191.4^c, ní ketāvo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
 bālī itthā deva niṣkṛtām ūditya yajatām brhāt,
 vāruṇa mitrāryaman vārsiṣṭham kṣatrām ācāthe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)

ṛmāhi vo mahatām āvo vāruṇa mitrāryaman,

8.47.1^a

āvānsy ā vṛṇmahe.]

8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vamadevya; to Viṣve Devāḥ)

tād dhī vayām vṛṇmāhe vāruṇa mitrāryaman,

yēnā nīr ānhaso yūyām pāthā nethā ca mārtyam āti dvīṣaḥ.

Cf. vāruṇo mitrō aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne vāruṇa mitrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo vāruṇa mitrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
 ā yád yónim hiraṇyayām vāruṇa mitra sādathaḥ,
 ṛdhartāra carṣanīmā, yantām sumnām ṛcādasā.

1.17.2^c

9.64.20^a (Kaṣyapa Mārīca; to Soma Pavamāna)
 ā yād yónim hiranyāyam açúr ṛtasya sīdati,
 jāhāty āpracetasah.

5.67.2^c: 1.17.2^c, dhartārā carṣaṇinām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b—7^b, vāruṇo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pānti mārtyam riṣāḥ.

5.67.4^b, ṛtāvāno jāne-jane: 5.65.2^d, ṛtāvānā jāne-jane.

5.67.4^d (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyā ṛtasṇīca ṛtāvāno jāne-jane,
 sunīthāsah sudānava 'āhōc cid urucākrayah.

5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva; to Ādityas)
 té hí putráso āditer vidúr dvēṣānsi yótave,
 āhōc cid urucākrayo 'nehāsah.

Pāda 8.18.5^c is clearly composite: anehāsah is cadence in 8.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)
 prātār devīm āditim johavimi madhyāmdina údītā sūryasya,
 rāye mitrāvaruṇā sarvātātēle tokāya tānayāya çām yōh.

5.76.3^b (Atri Bhāuma; to Açvins)
 utā yātām saṁgavē prātār āhno madhyāmdina údītā sūryasya,
 divā nāktam āvasā çāntamena nédānīm pitūr açvinā tatana.

For sarvātātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bahuvṛkta Ātreya; to Mitra and Varuṇa)
 ā no gantaṁ riçādasā vāruṇa mitra barhāṇā,
 ūpemām cārum adhvarām.

8.8.17^a (Sadhvaṇsa Kāṇva; to Açvins)
 ā no gantaṁ riçādasemām stōmaṁ purubhujā,
 kṛtām naḥ suçriyo nareṁā datam abhiṣṭaye.

5.71.2^c (Bahuvṛkta Ātreya; to Mitra and Varuṇa)
 viçvasya hí pracetasā vāruṇa mitra rājathah,
 içānā pipyataṁ dhīyah.

7.94.2^c (Vasiṣṭha; to Indra and Agni)
 çṛnutām jaritūr hāvam, indragñi vānataṁ girah,
 içānā pipyataṁ dhīyah.

7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here Indra and Soma)

yuvām hī sthāḥ svārpātī indraç ca soma gópatī,
içānā pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutám á gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám á gahi.

5.71.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatam, varuṇa mitra dāçúṣaḥ,
[asyá sómasya pitáye.]

cf. 1.16.4^a

cf. 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

[māhi vo mahatām ávo, varuṇa mitra dāçúṣe,

cf. 8.47.1^a

yám adityā abhī druho rákṣathā nēm aghām naçad [aneháso va utáyah
suntáyo va utáyah.]

cf. refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya
pitáye.

5.72.1^c–3^c, ní barhiṣi sadatām (3^c, sadatām) sómapitaye.

5.72.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitráç ca no varuṇaç ca juçéthām yajñám iṣṭáye,

[ní barhiṣi sadatām sómapitaye.]

cf. refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasū juçéthām yajñám iṣṭáye,

[haṁsāv iva patatam á sutām úpa.]

cf. refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juçéthām yajñám iṣṭáye sutām sómam sadhastuti,

indrāgni á gatām narā.

5.78.1^d (Paura Ātreya; to Açvins)

yád adyá sthāḥ parāvátī yád arvāvátī açvinā,

yád vā purú purubhuja yád antárikṣa á gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vási rocané divāḥ [samudrásyádhi viṣṭápi,

cf. 8.34.13^b

yát párthive sádane vṛtrahantama yád antárikṣa á gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvátī yád
arvāvátī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.78.2^a (Paura Ātreya; to Açvins)

ihá tyá purubhútamā purú dánsānsi bíbhrata,

varasyá yāmy ádhriḡu huvé tuviṣṭamā bhujé.

8.22.3^a (Sobhari Kaṇva; to Açvins)

ihá tyá purubhútamā devá námobhir açvinā,

[arvacínā sv ávase karāmahe] [gántarā dāçúso ḡhām.]

cf. c: cf. 8.22.3^c; d: 8.5.5^c

5.73.8^b: 1.30.19^b, cakráṁ ráthasya yemathuḥ.

5.73.5^a (Pāura Ātreya; to Aṇvins)

á yád vām sūryá rátham tiṣṭhad raghuśyádam sádā,
pári vām aruśá váyo ghr̥ṇá varanta átápaḥ.

8.8.10^a (Sadhvaṁsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇá rátham átiṣṭhad vājiniṣasū,
viçvāny aṇvinā yuvām prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imá bráhmāṇi várdhanā: 8.62.4^b, indra bráhmāṇi várdhanā.]

5.74.10^{ab} (Pāura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi cic chuçrūyātām imám hávam,
vásvir ū sú vām bhújah pñicánti sú vām pñcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi cic chuçrūyātām imám hávam,

ṁnti śád bhutu vām ávaḥ.]

☞ refrain, 8.73.1^c–18^c

5.75.1^c–9^c, mādhvī máma çrutām hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇya-
vartanī çubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bibhratāv áṇvinā gáchataṁ yuvám,

rúdrā hiraṇyavartanī juṣāṇá vājiniṣasū ṁmādhvī máma çrutām hávam.]

☞ refrain, 5.75.1^a–9^c

8.8.1^b (Sadhvaṁsa Kāṇva; to Aṇvins)

á no viçvābhir ūtibhir, áṇvinā gáchataṁ yuvám,

☞ 7.24.4^a

ṁdásrā hiraṇyavartanī, pibataṁ somyám mādhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

á me hávam nāsaty, áṇvinā gáchataṁ yuvám,

☞ 1.183.5^d

mādhvāḥ sómasya pītāye.

Note that 5.75.2^c = 8.8.1^c.—The pāda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

áṇvināv éhá gachatam, nāsatyá mā ví venatam,

☞ 1.22.1^b

tirāç cid aryayá pári vartir yātam adābhya ṁmādhvī máma çrutām hávam.]

☞ refrain, 5.75.1^c–9^c

5.78.1^b (Saptavadhri Ātreya; to Aṣvins)

āṣvināv éhā gachataṁ, nāsatyā mā ví venatam,

¶ 1.22.1^b

haṁsāv iva patatam á sutān ūpa.

¶ refrain, 5.78.1^c–3^c

For tiráḥ cid aryayá pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya á*. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyaḥ.

5.76.3^b: 5.69.3^b, madhyāndina údita sūryasya.

5.76.4^c: 5.43.11^a, á no divó bṛhatāḥ párvatād á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, āṣvināv éhā gachatam.

5.78.1^b: 5.75.7^b, nāsatyā mā ví venatam.

5.78.1^c–3^c, haṁsāv iva patatam á sutān ūpa.

5.78.3^b: 8.38.4^a, juṣēthām yajñām iṣṭāye; 5.72.3^b, juṣētaṁ yajñām iṣṭāye.

[5.78.8^a, yáthā váto yáthā vānam: 10.23.4^d, ud íd dhunoti váto yáthā vānam.]

5.79.1^{de}–3^{de}, satyaḥgravasi vāyyé sújāte āṣvasūnṛte: 5.79.1^e–10^e, sújāte āṣvasūnṛte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchá duhitar divaḥ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, áiṣu dhā vírávad yācaḥ.

5.79.6^c, 7^c, yé no rádhānsy áhrayā (7^c, āṣvya).

5.79.7^b: 4.55.9^a, ūṣo maghony á vaha.

5.79.8^a (Satyaḥgravas Ātreya; to Uṣas)

utá no gómatīr iṣa á vahā duhitar divaḥ,

śākám sūryasya raçmibhiḥ, çukráñ çócadbhir arcibhiḥ, sújāte āṣvasūnṛte.

c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmatithi Kaṇva; to Aṣvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatīr iṣo víçvā arṣa pariṣṭubhaḥ,

grñāno jamádagninā.

¶ 3.62.18^a

Cf. the páda, tvām no gómatīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^a; 8.101.2^d, sākām sūryasya raçmībhiḥ.

5.79.8^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy ūcho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtasya pānthām ānv eti sādhuḥ; 10.66.13^b, ṛtasya pānthām ānv emi sādhuṣā.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yóseva bhadrá ní riṇṭe āpsaḥ: 1.124.7^d, uṣā hasréva ní riṇṭe āpsaḥ.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā prateí duhitā divó nṛṇ yóseva bhadrá ní riṇṭe āpsaḥ, cf. 1.124.7^d
vyūrṇvatí dāçúṣe vāryāni pūnar jyótir yuvatīḥ pūrvāthākāḥ.

6.50.8^d (Rjijvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

ṛā no devāḥ savitā tráyamāno, hiraṇyapānir yajató jagamyāt, cf. 6.50.8^a
yó dátravaṇ uṣāso ná prátikam vyūrṇuté dāçúṣe vāryāni.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçúṣe vāryāni also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hí svāyaçastaram: 5.17.2^a, āsya hí svāyaçastarah.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

ṛāsyā hí svāyaçastaram, savitūḥ kác canā priyām,
ná minanti svarájyam. cf. 5.17.2^a

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nú cid ādicam ná minānti svarájyam,
ná devó nádhigur jánaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçúṣe suvāti savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

ṛyád adyā sūra údité, nāgā mitró aryamā,
suvāti savitā bhāgaḥ. cf. 7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávir astu sá kṣāyaḥ. Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánāgasó áditaye devāsya savitūḥ savé,
viçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ suṣṭhū vāryam ānādhṛṣṭāṃ rakṣasvīṇā,
asmīn ā vām āyāne vājīnivasu viçvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dṛlḥé cid abhi tṛṇatti vājam ārvatā, sā dhatte āksiti çrāvāḥ, 1.40.4^b
tvé devatrā sādā purūvaso viçvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gṛbhīr ābhī stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛṣabhó jīrādānū réto dadhāty ōsadhīsu gārbham.

8.96.12^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād vividdhi yāt ta īndro jujoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūṣa jaritar mā ruvanyaḥ çrāvāyā vācam kuvīd āṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsa vraté pṛthivī nānnamīti yāsa vraté çaphāvaj jārbhuriti,
yāsa vratā ōsadhīr viçvārūpāḥ sā naḥ parjanya māhi çarma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā vīrūpā ékarūpā yāsām agnir īṣṭyā nāmāni véda,
yā āṅgīrasas tāpasehā cakrús tābhyaḥ parjanya māhi çarma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kim ca pṛthivyām ādhi: 8.49.7^b ; 50(Val.2).7^b, yād vā pṛthivyām
ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rájā: 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[5.85.6^b, mahīm devāsya nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sákhāyaṃ vā sádām id bhrátaraṃ vā: 1.185.8^b, sákhāyaṃ vā sádām ij
jāspatīm vā.

[5.85.7^d, yāt sim āgaç cakrmā çīçráthas tát: 1.179.5^c ; 7.93.7^c, yāt sim āgaç
cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripúr ná divī yād vā ghā satyām utá yān ná vidmā,
sārvā tá ví ſya çithiréva devādhā te syāma varuṇa priyāsah.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhi tām no gr̥nātu divyó gándharvo rájaso vimánah,
 yád vā ghā satyám utá yán ná vidmá dhíyo hinvānó dhíya in no avyāh.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgnī)

yá p̥tanāsu duṣtārā yá vāṛṣu çraváyyā,

yá páñca carṣaṇīr abhi indrāgnī tá havāmahe.

5.86.2^c

7.15.2^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yáḥ páñca carṣaṇīr abhi niṣasūda dāme-dame,

ḥ kavir gr̥hāpatir yuvā.

7.15.2^a

9.101.9^c (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójishas tām á bhara pávamāna çraváyyam,

yáḥ páñca carṣaṇīr abhi rayīm yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b ; 6.60.14^d, indrāgnī tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

tá vām eṣe ráthānām, indrāgnī havāmahe,

pátī turásya rádhaso vidvánsā girvaṇastamā.

5.86.4^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhā indrāgnī havāmahe,

tá no mṛlāta id̥ṣe.

6.60.5^b

6.44.5^b (Çamyu Bārhaspatya ; to Indra)

yám vardháyantīd girāḥ pátīm turásya rádhasaḥ,

tām in nv āsya ródasī devī çusmanī saparyataḥ.

6.44.5^d

Cf. indrāgnī tá havāmahe under 1.21.3^b.

5.86.6^{e+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnībhyām áhavi havyám çuṣyām ghṛtām ná pūtām ádribhiḥ,

tá sūriṣu çrávo brhád rayīm gr̥nātsu didhṛtam iṣam gr̥nātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imám stómam abhiṣṭaye ghṛtām ná pūtām adriṇāḥ,

yénā nú sadyá ójasā vaváksitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

indra çaviṣṭha satpate, rayīm gr̥nātsu dhārāya,

çrávaḥ sūribhyo amṛtām vasutvanām.

8.13.12^a

8.13.12^b

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes āhavi in the sense of āsāvi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression gṛtām ná pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the ādri'. But what part the ādri may have played in purifying ghee escapes my knowledge. Soma is páripūto ādribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, gṛtām ná ŋci matayāḥ pavante 'like pure ghee the prayers flow purified'. The expression gṛtām ná pūtām (súpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pádas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression gṛtām ná pūtām adrivāḥ.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yé jātā mahinā yé ca nú svayām prá vidmānā bruvāta evayāmarut,
krátvā tād vo maruto nādhīṣe gávo dānā mahnā tād eṣām ādhrṣāso nādrayāḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tān vandasva marūtas tān ūpa stuhi tēṣām hī dhūmīnām,
arāṇām ná caramās tād eṣām dānā mahnā tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramās does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached páda, is added secondarily, the author being reminded of it by the ending tād eṣām in the penultimate páda.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vīṣā tveṣó yayis taviṣā evayāmarut,
yēnā sāhanta rñjāta svārociṣa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīnāḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīnāḥ suniṣkā utā svayām tanvāḥ cūmbhamānāḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rīg-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-mīn* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pitāram iṣmīṇaḥ rudrāṁ vocanta ṣikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the *Yajur-Vedas* we have *namaḥ tigmeṣave*, and *namaḥ tikṣeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitrān vī vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāśya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāśya hetih pāri vo vṛnaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the *Veda*, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta ṛṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçisu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in -*vin* and -*min* are primarily and in the main -*vant* and -*mant* stems modulated as -*in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4³.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthirā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāvibhyaç*) *ca*; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsīdo yājñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni eid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çaçvatīnām: 3.2.10^a, viçām kavīm viçpātīm mānuṣr iṣaḥ; 5.4.3^a, viçām kavīm viçpātīm mānuṣmām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)
só agna ije çaçamé ca mārto yás ta ānaṭ samidhā havyádātīm,
yá āhutīm pári védā námobhir viçvét sá vamá dadhate tvótāh.

10.122.3^d (Citramahas Vasiṣṭha; to Agni)
saptá dhāmāni pariyānn āmartyo dāçad dāçuṣe sukṛte māmahasva,
suvīreṇa rayīṇagne svābhúvā yás ta ānaṭ samidhā tám juṣasva.

For 6.1.9^c cf. 1.31.5^e, yá āhutīm pári védā vāsaṭkṛtīm.

[6.1.10^b, námobhir agne samidhotá havyāiḥ: 7.63.5^d, námobhir mitrāvaruṇotá havyāiḥ.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)
asmá u te máhi mahé vidhema, námobhir agne samidhotá havyāiḥ, ç cf. 6.1.10^b
védī sūno sahaso gīrbhír uktháir ā te bhadráyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir mārto níçitīm vedyānaṭ,
viçvam sá deva práti vāram agne dhatté dhanyām pátyate vasavyāiḥ.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyānaṭ (Padap. vedyā ānaṭ) to védýānaṭ = védýā ānaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended védýā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhír, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatántha ródasī ví bhāsā ṣrávobhiṣ ca ṣravasyās tárutrah,
bṛhádgbhir vājai stháviregbhir asmé revádbhir agne vitarám vi bhāhi.

6.4.6^b (The same)

ā sūryo ná bhānumádbhir arkáir ágne tatántha ródasī ví bhāsā,
citró nayat pári támānsy aktāḥ ṣocīṣā pátmann āuciṣó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nṛvád vaso sádám id dhehy asmé bhūri tokāya tánayāya paṣvāḥ,
pūrvír iṣo bṛhatír áréaghā asmé bhadrá sāuṣṛavasāni santu.

9.87.9^c (Uṇasas Kāvya ; to Pavamāna Soma)

utá sma ráṣim pári yāsi gónām índreṇa soma sarátham punānāḥ,
pūrvír iṣo bṛhatír jiradāno ṣikṣā ṣacīvas táva tá upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataḥ viṣūcim ámivā yá no gáyan avivéṇa,
lāré bádhetthām nṛtīm parácáir, asmé bhadrá sāuṣṛavasāni santu.

6.1.24.9^c

For 9.87.9^d cf. the pádas beginning with ṣikṣā ṣacīvas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paṣúr ná yávase.

6.2.10^a: 4.9.5^a, véṣi hy ádhvanyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān ágne vocaḥ sumatīm ródasyoh,
vihí svastīm suksitīm divó nṛn divo ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vīṭahavya Āngirasa, or Bharadvāja ; to Agni)

lābhí prāyānsi súdhitāni hí khyó, ní tvā dadhīta ródasī yájadhyāi,

6.15.15^a

ávā no maghavan vājasatāv ágne víḡvāni duritá tarema tá tarema táva-
vasā tarema.

6.4.8^d: 2.20.5^d, ágnasya cic chiṇnathat pūrvyāṇi.

6.4.6^b: ágne tatántha ródasī ví bhāsā: 6.1.11^a, ā yās tatántha ródasī ví bhāsā.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema ṣatāhimāḥ suvīrāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yúvānam ádroghavācam matígbhir yáviṣṭham,
yá invati dráviṇāni práceta víḡvavarāṇi puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ saptā vipraso abhī vājāyantaḥ,
nakṣaddabhām tāturim parvateṣṭhām ādroghavācam matibhiḥ çavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāvīṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavasi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāvīṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñéna samīdhā ya ukthāiḥ : 4.4.7^b, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayim puruvīram bṛhāntam : 4.44.6^a, nū no rayim, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahim devāsya nākir, &c.]

6.7.7^a, vi yó rájānsy āmimīta sukrātuḥ : 1.160.4^c, vi yó mamé rájasi sukratūyāya.
Cf. 6.8.2^c.

[6.7.7^b, vāiçvānaró vi divó rocanā kavīḥ : 9.85.9^b, árūrucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānaḥ paramé vyōmani ; 7.5.7^a, . . . vyōman.

[6.8.2^c : vy āntárikṣam amimīta sukrātuḥ : 6.7.7^a, vi yó rájānsi āmimīta sukrātuḥ.]

6.8.6^a, asmákam agne maghāvatsu dhāraya : 1.140.10^a, asmákam agne maghāvatsu dīdhi.

[6.8.7^{ab}, ādabdhebbhis táva gopábhir iṣṭe 'smákam páhi trīṣadhasṭha sūrīn :
1.143.8^{od}, ādabdhebbhir ādrpītebbhir iṣṭe 'nimīṣadbhiḥ pári páhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātāvedah ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātavedah.

[6.10.6^d, āvir vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.8^b, devébbhir agne agnībbhir idhānāḥ : 6.12.6^b, víçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Barhaspatya; to Agni)
 sāsmaṁkebhīr etāri nā cūṣāir agni ṣṭave dāma ā jātavedāḥ,
 drvāno vanvān krātva nārvosrāḥ pitēva jārāyāi yajñāḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)
 sá mahná viçvā duriṭāni sahān agni ṣṭave dāma ā jātavedāḥ,
 sá no rakṣiṣad duriṭād avadyād asmān grṇatā utā no maghónāḥ.

For 6.12.4^{ab} cf. 5.41.10^c, grṇitō agnir etāri nā cūṣāḥ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[6.12.6^b, viçvebhīr agne agnībhīr idhānāḥ: 6.11.6^b, devēbhīr agne, &c.]

6.13.4^a, yás te sūno sahaso gīrbhīr ukthāḥ: 6.1.10^c, védī sūno, &c.

6.14.2^c, agnīm hótāram īlate: 1.128.8^a, agnīm hótāram īlate vásudhitim; 5.1.7^b,
 agnīm hótāram īlate nāmobhiḥ.

Cf. 3.20.2^b, āgne hótāram īlate; 8.43.20^c, vāhniḥ hótāram īlate.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^c; 6.15.15^c, tā tarema távāvasā tarema.

6.15.3^{b+c} (Vitahavya Āngirasa, or Bharadvāja; to Agni)
 sá tvām dākṣasyāvṛkó vṛdhó bhūr aryāḥ párasyaántarasya táruṣaḥ,
 rāyāḥ sūno sahaso mártyeṣv ā chardír yacha vitáhavyāya saprátho bharád-
 vājāya sapráthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sá id agnīḥ káṇvatamaḥ káṇvasakhāryāḥ párasyaántarasya táruṣaḥ,
 agnīḥ pātu grṇatō agnīḥ sūrīn agnir dadātu tēṣām ávo naḥ.

6.16.33^a (Bharadvāja; to Agni)
 bharád-vājāya sapráthaḥ çárma yacha sahintya,
 āgne vāreṇyaḥ vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Ríg-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pali *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prakṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaksenasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānayāya gopāḥ*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma varma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachaty asme trivārūtham*, 4.53.6
 { *sī naḥ çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naḥ chardih, 8.18.21

Cf. also MS. 2.8.7^d: III.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyām tād asmāsu vi yantana*, 8.47.10
 { *bhāspātih çarma . . . no yamad varūthyām*, 5.46.5
chardir yād vām varūthyām, 6.67.2

{ *bhāvā varūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam āmavad varūtham*, 4.55.4
 { *āchidram çarma yachata . . . varūtham*, 8.27.9
yād vaḥ . . . varūtham āsti yāc chardih, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapṛāthaḥ*:

{ *yāchā naḥ çarma sapṛāthaḥ*, 1.22.15
 { *sapṛāthaḥ çarma yacha sahanantya*, 6.16.33
 { *chardir yacha vitāhavyāya sapṛāthaḥ*, 6.15.3
 { *sapṛāthaḥ chardir yantam ādābhyam*, 8.5.12
urv āsmā āditih çarma yaṁsat, 4.25.5
 { *prā no yachatād avṛkām prthū chardih*, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardih*, 8.9.1

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādharṣam grṇatē çarma yaṁsat, 6.49.7
ādhrṣtam chardir yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ çarma, 1.58.9
chardir yacha maghāvadbhyaḥ ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çarma tokāya tānayāya gopāḥ, 7.52.2
ādā smā yacha tanvē tāne ca chardih, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dūvaḥ*).

6.15.7^c (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)

sāmiddham agnīm samīdhā girā grṇe çucīm pāvakām purō adhvarē dhruvām,
vīpṛam hōtāram puruvāram adrūham kavīm sumnāir imahe jātāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
 vipraṁ hótāram adrūhaṁ dhūmaketurṁ vibhāvasum,
 yajñānaṁ ketuṁ imahe.

6.15.12 (Vṛtahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
 tvām agne vanuṣyatō nī pāhi tvām u naḥ sahasāvann avadyāt,
 sām tvā dhvasmanvād abhy ētu pāthah sām rayi sprhayāyyaḥ sahasrī.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vṛtahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi prāyāṁsi sūdhītāni hi khyō nī tvā dadhita rōdasi yājadhyāi,
 āvā no maghavan vājasatāv āgne viçvāni duriṭā tarema tā tarema tāvāvasā
 tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhi hōtā niṣāda yajtyān abhi prāyāṁsi sūdhītāni hi khyāt,
 yājāmahāi yajñiyan hānta devān īlamahā īdyān ājyena.

See under 1.135.4 for two very similar pādas.

6.15.15^e : 6.2.11^e = 6.14.6^e, tā tarema tāvāvasā tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, ū devān vakṣi yākṣi ca.

6.16.5^b, divodāsāya sunvatē : 4.30.20^c, divodāsāya daçuṣe ; 6.31.4^d, divodāsāya
 sunvatē sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñēṣu devām īlate.

6.16.9^a : 1.14.11^a, tvām hōtā mánurhitah.

6.16.9^b (Bharadvāja ; to Agni)

tvām hōtā mánurhito vāhnir āsā viduṣṭaraḥ,
 āgne yākṣi divō viçah.] 6.1.14.11^a

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sā mandráyā ca jihvāyā vāhnir āsā viduṣṭaraḥ,
 āgne rayīm maghāvadbbhyo na ū vaha havyādātīm ca sūdaya.

6.16.10^a, āgna ū yāhi vitāye : 5.51.5^a, vāyav ū yāhi vitāye.

6.16.15^c, dhanamjayām rāṇe-rāṇe : 1.74.3^c, dhanamjayō rāṇe-rāṇe.

[6.16.20^a, sā hí viçvāti pāṛthivā : 6.45.20^c, sā hí viçvāni pāṛthivā.]

6.16.22^b : 5.52.4^b, stōmaṁ yajñāṁ ca dhṛṣṇuyā.

6.16.24^b: 1.14.3^c, ādityān mārutaṁ gaṇām.

[6.16.28^a, agniḥ tigména çociṣā: āgne tigména, &c.; see under 1.12.12.]

6.16.29^b: 1.78.1^b; 6.16.36^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja; to Agni)

suvīraṁ rayīm ā bhara jātavedo vicarṣaṇe,

6.1.78.1^b

jahi rākṣāṁsi sukrato.

9.63.28^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānāḥ soma dhārayeṇdo viçvā āpa srīdhaḥ,

6.9.63.28^a

jahi rākṣāṁsi sukrato.

6.16.30^{ab} (Bharadvāja; to Agni)

tvām naḥ pāhy ānhaso jātavedo aghāyatāḥ,

rākṣā no brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitravaruṇi; to Agni)

tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ,

dīvā nāktam adābhya.

6.16.33^a: 6.15.3^c, bharadvājāya saprāthaḥ.

6.16.35^c (Bharadvāja; to Agni)

gārbhe mātūḥ pitūḥ pitā vididyutāno akṣāre,

sīdann ṛtāsyā yónim ā.

9.32.4^c (Çyāvāçva Ātreya; to Soma Pavamāna)

ubhé somāvacākaṇ mrgó na taktó arhasi,

sīdann ṛtāsyā yónim ā.

9.64.11^c (Kāçyapa Mārīca; to Soma Pavamāna)

urmīr yās te pavitra ā devavīḥ paryākṣarat,

sīdann ṛtāsyā yónim ā.

Cf. ṛtāsyā yónim āsīdam, under 3.62.13^c.

6.16.36^b: 1.78.1^b; 6.16.29^b; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c: 5.9.3^d, viçvā agniṁ svadhvarām.

6.16.44^b, abhi prāyāṁsi vitāye: 1.135.4^b, abhi prāyāṁsi sūdhītāni vitāye.

6.16.44^c: 1.14.6^c, ā devān sómapṛtaye.

6.16.46^c: 4.3.1^b, hótāraṁ satyayājāṁ ródasyoh.

6.16.46^d, uttānāhasto nāmasā vivāset: 3.14.5^b, uttānāhastā nāmasopasādya;
10.79.2^d, uttānāhastā nāmasūdhi vikṣū.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcū haviḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṛt samádvaḥ tuvimrakṣó nadanumān ṛjīś,
brhádreṇuṣ ṣyāvāno mānuṣṇām ékaḥ kṛṣṇām abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṛt samádvaḥ ṣūrah satraśád janūsem aśāḥḥaḥ,
vy āsa indrah pītanāḥ svōjā, ādhā viṣvam caturyāntām jaghāna.

7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, náśya cātūr ná pratimānam asti : 4.18.4^c, nahī nv āśya pratimānam āsti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān indro nṛvād ā carṣaniprā utā dvibārḥā amināḥ sāhobhīḥ,
asmadryāḡ vāvṛdhe vīryāyorūḥ pṛthūḥ sūkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ūt sūryo brhād arcīṣy aṣret purū viṣvā jānima mānuṣṇām,
samó divā dadṛṣe rōcamānāḥ krátvā kṛtāḥ sūkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, brhāntam ṛṣvām ajāraḥ yūvānam ; 6.49.10^c . . . ajāraḥ suṣum-nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sām mimīhi ṣṛāvāṇsi.

6.19.5^d, samudré ná sindhavo yādamānāḥ : 3.36.7^a, samudréṇa sindhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātāu : 4.24.3^d ; 7.82.9^d, nāras tokásya tánayasya sātāu (7.82.9^d, sātīsu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara vīṣṇaṇāḥ ṣūsmam indra dhanaspṛtāḥ cūcuvāṇsāḥ sudákṣam,
yéna váṇsāma pītanāsu cātūrān tāvotibhir utā jāminīr ajāmin.

10.47.4^b (Saptagu Āngirasa ; to Indra Vaikunṭha)

sanádvaḥjam vipravitraḥ tārutraḥ dhanaspṛtāḥ cūcuvāṇsāḥ sudákṣam,
dasyuhānāḥ purbhīdam indra satyām asmābhyāḥ citrāḥ vīṣṇaṇāḥ
rayīm dah.

refrain, 10.47.1^d-8^d

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna vánsāma pñtanāsu çārdhatas tāranto aryá ādīçah,

sā tvām no vardha prāyasā çacivaso jīnvā dhīyo vasuvīdah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vīṣaṇam rayīm dah* (10.47.1^d-8^d); the *rigmarole* nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvānsam sudākṣam*, was composed to qualify çūṣmam in 6.19.8, and not *rayīm* in the refrain at 10.47.4: *rayīm dhanaspñtam* is rank tautology. The epithets *dasyuhānam pūrbhidaṁ* are also epithets which really fit something else than *rayīm* (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^a, &c., cf. 9.50.3^d, āṣāḥaḥ sāhvān pñtanāsu çātrūn; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ñ te çūsmo vṛṣabhā etu paçcīd ōttarīd adharād ā purāstāt,

ñ viçvāto abhī sām etv arvān indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nfbhir nñ virāir virān nīlāyase jāyajñ,

tridhātu gā ādhi jayasi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.

6.20.6^b: 5.30.8^b, çiro dāsāsya námucer mathāyān.

6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradir dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy ārcanty arkāḥ: see under 6.50.15.]

6.22.2^d, ādroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matibhir yaviṣṭham.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prañenīr ugró jaritāram utī,

kirtā virāya sūṣvaya u lokām [dātā vāsu stuvaté kirāye cit.]

cf. 6.23.3^d

6.44.15^a (Çambyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam [hantā vñtrām vājreṇa mandasānāḥ.]

cf. 4.17.3^c

gāntā yajñām parāvataç cid āchā vāsuv dhīmām avitū kārūdhāyāḥ.

In marking the two words *kirāye*, in 6.23.3, and *kārūdhāyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīrī* means 'poet'. Fischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīrī* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *vīráya śūsvaye* and *stuvaté kīráye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kīráye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātahavyāḥ* 'he who gives the offering', and *kīreḥ cin mántram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nádhāmānasya kīreḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (*ksatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *baksheesh*? Who shall gain long life with the gods?'¹ Of the *kāravo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kāri* and *kistā*, all from the *ṣṭh*-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kfti*), need not to be separated etymologically, and, *yās tvā hṛdā kīriṇā mānyamāno . . . jōhaviṃi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kīri*, remarks that *Sāyana* takes *kīri* in the sense of 'poet'. Geldner believes in *Sāyana* more than I do; it would have been well to have listened to him here, not because *Sāyana* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pūdas*, *vādhid* (*vādhīm*) *vṛtrām vājreṇa mandasūnāḥ*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kīráye cit*.

[6.23.3^d, *dātā vāsu stuvaté kīráye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yajāmānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebbhir tm pṛṇatā bhojām indram*.

6.24.9^d, *aktór vyūṣṭāu páritakmyāyām*: 5.30.13^d, *aktór vyūṣṭāu páritakmyāyāḥ*.

6.25.4^c (Bharadvāja; to Indra)

gūro vā gūram vanate cārītrāis tanūrūcā tārūṣi yāt kṛṇvāite,
toké vā gōṣu tánaye yád apsū ví krāṇdasī urvārasu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāśya vartū ná tarutā nv āsti, *māruto yām āvatha vājasūtāu*, 1.40.8^c
toké vā gōṣu tánaye yām apsū sá vrajām dārtā párye ádha dyōḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor ávasā grṇāntāḥ*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhāḥ sām ajā samātsv indra rārandhī mithatīr ádevīḥ,
vidyāma vāstor ávasā grṇānto bharádvājā utá ta indra nūnám.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{ed} (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatinām [vidyāma sumatinām nāvānām,]
1.4.3^c

vidyāma vāstor āvasā gṛṇānto viṣvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, āvir vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kṛtsāya ṣṣṇām dāṣṣe vark,
 tvām cīro amarmāṇaḥ pārāhann atithigvāya ṣṣṇām kariṣyān.

7.19.8^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu nāro madema ṣarāṇe sākṣayāḥ,
 nī turvācam nī yādvaṁ ṣiṭhy atithigvāya ṣṣṇām kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, āvo yūdhyantaṁ vṛṣabhām dāṣṍyūm : 1.33.14^b, prāvo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahī nū te mahimāṇaḥ samasya nā maghavan maghavattvāsyā vidmā,
 nā rūdhaso-rūdhaso nūtanasyēndra nākir dadṛṣa indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevyā ; to Indra)

kā u nū te mahimāṇaḥ samasyāsmāt pūrva ṣṣayō 'ntam āpuḥ,
 yān mātāraṁ ca pitāraṁ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mā va stenā ṛṣata māghāṣṇasah : 2.42.3^c, mā na stenā ṛṣata māghāṣṇasah.

6.28.7^d, pāri vo hetī rudrāsya vṛjyāḥ : 2.33.14^a, pāri ṇo hetī rudrāsya vṛjyāḥ ;
 7.84.2^c, pāri ṇo hēlo vāruṇasya vṛjyāḥ.

6.29.3^{ed} (Bharadvāja ; to Indra)

ṣriyē te pādā dūva ā mimikṣur dhṛṣṇūr vajrī ṣavasā dākṣiṇāvān,
 vāsāno ātkam surabhīm dṛṣṇē kām svār nā nṛtav iṣirō babbhūtha.

10.123.7^{ed} (Vena Bhārgava ; to Vena)

[urdhvō gandharvō ādhi nāke asthāt, pratyān citrā bībhrad asyāyudhāni,
9.85.12^a

vāsāno ātkam surabhīm dṛṣṇē kām svār ṇa nāma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvā-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvā is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Minus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtā*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariçāyānam ārṇaḥ.

[6.30.5^d, sākāṁ sūryam janāyan dyām uśāsam: 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāsāya sunvaté sutakre: 4.30.20^c, divodāsāya dāçuse; 6.16.5^b, divodāsāya sunvaté.

[6.32.1^b, mahé vīrīya tavāse turīya: 6.49.12^a, prā vīrīya prā tavāse turīya.]

6.32.4^b: 4.22.3^b, mahó vājebhir mahádbhiç ca çuṣmāḥ.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)

tvām hīndrāvase vīvāco hāvante carṣanāyah çūrasātāu,

tvām viprebhir ví pañīr açāyas tvóta it sánitā vājam árvā.

7.56.23^d (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pitryāny ukthāni yā vah çasyānte purā cit,

marúdbhir ugrāḥ pītanāsu śālā marúdbhir it sánitā vājam árvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)

nūnām na indrāparīya ca syā bhāvā mṛīkā utā no abhiṣtāu,

itthā grṇānto mahínasya çárman divi syāma párye goṣātamaḥ.

6.68.8^c (Bhāradvāja; to Indra and Varuṇa)

nū na indrāvaruṇa grṇanā prñktām rayīm sāuçravasāya devā,

itthā grṇānto mahínasya çárdho 'pó ná nāvā duriṭā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^c, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇatām āpīḥ, 6.45.17. Now the singular mahínasya in a *dividevatya*-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛīké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.38.4^d: 3.46.2^c, éko víçvasya bhúvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çáçvad uçatá yayāthéndra mahá mánasā somapéyam,
upa bráhmāṇi çṛṇava imá nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācinó hāribhīr yāhi tūyam,
asmīn ū śú sāvane mādayasv, ópa bráhmāṇi çṛṇava imá naḥ.

2.18.7^d

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance.—For mánasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sājóṣāḥ pāhi girvaṇo marúdbhiḥ.

[6.41.3^c, etām pība hariva sthātā ugra : 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
amatrebhīr ṛjīṣīṇam índraṁ sūtébhiḥ indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhiḥ yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābhīr índraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayám sá sóma indra te sūtāḥ pība.

6.44.1^{cd}—3^{cd}, sómaḥ sūtāḥ sá indra té 'sti svadhāpate mādāḥ.

6.44.5^b, pátīm turásya rádhasaḥ : 5.86.4^b, pátī turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátīm turásya rádhasaḥ,
tām in nv āsya ródasī deví çúṣmaṁ saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádhā te āpratīskutaṁ deví çúṣmaṁ saparyataḥ,
ubhé suçīpra ródasī.

[6.44.9^d, dhánasya sātāv asmaṁ aviddhi : 1.110.9^a, vājebhīr no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

indra túbhyam in maghavann abhūma vayám dātré harivo má ví venāḥ,
nákīr apír dadṛçe martyatrí kīm aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyu Nāudhasa ; to Indra)

kīm aṅgá radhracódanaḥ suvānásyāvitéd asi,
kuvít sv indra naḥ çákāḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōdā rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsī dakṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *cōdāya rādho gr̥natē maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāśya rādhasaḥ* in 6.44.5; *Indrāgni*, *pātī turāśya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōdā rādhaḥ*, or *cōdāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāśya stho yājamānasya cōdāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Et ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahān bhuvaṁ yājamānasya cōditā
āyajvanāḥ sāksī vīcvasmin bhāra.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *papi*, *agraddhā*, *ap̥rnat*, *ayajñā*, *āyajyu*, *āditsant*, *āravan*, *kṛpā*, *adāquri*, *āyajvan*, *āsunvant*, *kavāri*, *adāqvas*, *āsuṣvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the *revān adāquriḥ* who neglects to be liberal (*pramamāṣa maghātaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāśya stho yājamānasya cōdāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryāṇām āsi radhrāśya cōditā,
indra stotṛṇām avitā dviṣō naḥ pāhy ābhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'. 2.12.6:

yó radhráśya coditā yaḥ kṛśāśya yó brahmāno nādhāmāśya kīrēḥ,
yuktāgrāvṇo yó 'vitā suṣiprāḥ sūtāśomāśya sá jānāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛśā is the opposite of radhrā, and identical with āditsan pañīḥ, in 6.53.3, revāñ ādācuriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: yāyā radhrām párayatháty áñho yāyā nidó muñcátha vanditāram, arvāci sá maruto yā va ūtiḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrā and vanditār the usual pair in behalf of whom the gods exercise their help and care, namely the yājamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative páraya, either with or without the prepositions áti, ūd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: tām áñhasaḥ pīparo dācṡvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad vigvāti duritā grñāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucētasam tirāc cid áñhaḥ supāthā nayanti in 7.60.6. It seems to me that the dācṡvāñ and the grñāñ in these two passages are the true parallels respectively of radhrā and vanditār, in 2.34.15, and that radhrā means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrā by 'miserable', we disturb this pervading parallelism in the Veda:

yāyā radhrām párayatháty áñho
yāyā nidó muncátha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrā-passage in the Veda which does not gain by this interpretation of the radhrā; but it must be admitted that áradhra does not yield up its secret under our construction of radhrā. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du R̥g-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11c, pūrvis̥ ṭa indra niṣṣidho jāneṣu : 3.51.5a, pūrvis̥ asya niṣṣidho mártyeṣu.

6.44.14^{b+d} (Çaṇyu Bārhaspatya; to Indra)

asyā máde purú vārpāñsi vidvāñ indro vṛtrāñy apratí jaghāna,
tām u prá hoṣi mádhumantam asmai sómañ virāya çipriṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Maitravaruṇi; to Indra)

yujé ráthan̄ gavéśanam̄ hárībhyām̄ ūpa bráhmāñi jujuṣānam̄ asthuh.
vi bādhiṣṭa syā ródasi mahitvëndro vṛtrāñy apratí jaghanvāñ.

8.32.24^b (Medhatithi Kaṇva; to Indra)

ádhvaryav̄ ā tū hí ṣiñcá sómañ virāya çipriṇe,
bhārā sūtāśya pītāye.

¹ kṛśā 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hánta vṛtrām vājreṇa mandasanāḥ: 4.17.3^c; 10.28.7^c, vādhīd (10.28.7^c, vādhīm) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēso yuyāvad vy ānhaḥ: 2.33.2^e, vy āsmād dvēso vitarām vy ānhaḥ.

[6.44.17^a, enā mandanō jahī çūra çātrūn: 10.112.1^e, hārṣasva hāntave çūra çātrūn.]

6.44.18^b: 1.102.4^e, asmábhyaṁ máhi (1.102.4^e, indra) várivaḥ sugám kaḥ (1.102.4^e, kṛdhi).

6.44.18^c: 1.100.11^e, apām tokásya tánayasya jeśé.

6.44.19^a, á tvā hárayo vṛṣaṇo yujanāḥ: 3.43.6^a, á tvā bṛhānto hárayo yujanāḥ.

[6.44.20^b, ghṛtaprūṣo nōrmáyo mādantaḥ: 10.68.1^e, giribhrājo nōrmáyo, &c.]

6.44.21^b (Çamyu Bārhaspatya; to Indra)
vṛṣāsi divō vṛṣabhāḥ prthivyā vṛṣā sindhūnām vṛṣabhā stiyānām,
vṛṣṇe ta indur vṛṣabha pīpāya svādū rāso madhupéyo várāya.

7.5.2^b (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

prṣṭō divi dhāyy agniḥ prthivyām, netā sindhūnām vṛṣabhā stiyānām,
I.98.2^a

sā mānuṣīr abhī víço ví bhāti vaiçvānarō vāvṛdhānō várēṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtīr antāḥ: 10.54.6^a, yō ādadhāj jyōtīṣi jyōtīr antāḥ.]

6.45.3^{ab} (Çamyu Bārhaspatya; to Indra)
mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
nāsya kṣīyanta utāyaḥ.

8.12.21^{ab} (Parvata Kāva; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvásyā harivaḥ,
vásvo virāsyāpīco yā nú sādhaṇta no dhīyo [nābhantām anyaké same.]

refrain, 8.39.1^b ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viçvāni hāstayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^o, çprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,
āhūmahī çravyasyāvaḥ.

cf. 1.29.2^o

8.24.18^b (Viçvamanas Vaiyaçva ; to Indra)

tām vo vājānām pátim āhūmahī çravyasyāvaḥ,
āprāyubhir yajñébhīr vāvrdhénam.

Of. the pāda, juhūmāsi çravyasyāvaḥ, 8.52 (Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)

yó gr̥natām id āsithāpīr utī çivāḥ sákha,
sá tvām na indra mṛṣaya.

8.80.2^c (Ekadyū Nāudhasa ; to Indra)

yó naḥ çāçvat purāvithāmṛdhro vājasātaye,
sá tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí viçvāni pārthivā : 6.16.20^a, sá hí viçvāti pārthivā.]

[6.45.22^b, puruhutāya sātване : 8.45.21^b, purunṛmāya sātване.]

[6.45.25^a, imā u tvā çatakrate : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)

[imā u tvā çatakrate, 'bhī prā ṇonuvur girāḥ,
indra vatsām ná mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçci Āṅgīrasa ; to Indra)

ā tvā giro rathīr ivāsthuh sūtēsu girvaṇaḥ,
abhī tvā sām anūṣatēndra vatsām ná mātārah.

Of. gāvo vatsām ná mātārah, 9.12.2^b; abhī vatsām ná dhenāvaḥ, 9.13.7^b, and vatsām gāvo ná dhenāvaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,
vatsām gāvo ná dhenāvaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,
[indram sómasya pitāye.]

cf. 1.16.3^c

Of. 9.100.7^c, vatsām jātām ná dhenāvaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtāmaṁ puruṇām.

6.45.30^b (Çamyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo vāhiṣṭho ántamaḥ,
asmān rāye mahé hinu.

8.5.18^b (Brahmātithi Kāṇva; to Aṇvins)
asmākam adyā vām ayām stómo vāhiṣṭho ántamaḥ,
yuvābhyāṁ bhūtv aṇvinā.

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvābhyāṁ bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stómo dūtō huvan narā, yuvābhyāṁ bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çamyu Bārhaspatya; to Br̥bhu Takṣan)
yāsya vāyōr iva dravād bhadrā rātiḥ sahasrīṇī,
sadyō dānāya māñhate.

10.62.8^d (Nābhānediṣṭha Mānava; Sāvarnar dānastutiḥ)
prā nūnām jāyatām ayām mānus tókmeva rohatu,
yāḥ sahāsraṁ çatūcvaṁ sadyō dānāya māñhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Fischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya; to Br̥bhu Takṣan)
tāt sū no viṣve aryā ā sādā gr̥ṇanti kārāvaḥ,
br̥būm sahasradātamaṁ sūrīm sahasrasūtamam.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
tāt sū no viṣve aryā ā sādā gr̥ṇanti kārāvaḥ,
marútaḥ sómapiṭaye.

8.94.3^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bhu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *to caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tāt] des frommen, Br̥bhu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy arī:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *arā́ ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kūravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yāḥ satrahā vicarṣanir indram tām hūmahe vayām,
sāhasramuṣka tūvinṛmṇa sātgate bhāva samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl. 3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no datī vāsūnām indram tām hūmahe vayām,
vidmā hy āśya sumatīm nāvīyasīm gāmema gómāti vrajé.] 8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣanī* see my remark under 2.5.4.

[6.46.3^d, bhāva samātsu no vṛdhé: 5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utāidhi pṛsú no vṛdhé.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bādhase jánān vṛṣabhéva manyúnā ghr̥ṣáu mīlhā r̥cīsama,
asmākaṁ bodhy avitā mahāadhané tanūṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā pūdasva maghavann amitrān suvédā no vāsū kṛdhi,] 6.48.15^e
asmākaṁ bodhy avitā mahāadhané bhāva vṛdhāḥ sākhnām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yād indra nāhuṣīṣv ān ōjo nṛmṇām ca kṛṣṭīsu,
yād vā pāñca kṣitnām dyumnām ā bhara, satrā vīçvāni pāuḥsyā. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

utā tyād āçvāçvyam, yād indra nāhuṣīṣv ā,
āgre vikṣú pradīdayat. 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, yād vā pāñca kṣitnām dyumnām ā bhara: 5.35.2^c, yād vā pāñca kṣitnām.

[6.46.9^c, chardīr yacha maghāvadbhyaç ca māhyam ca: 9.32.6^b, maghāvadbhyaç ca māhyam ca.]

Cf. the cadence *maghāvāno vayāḥ ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prá nah puratēva paçya prá no naya pratarām vāsyō ácha,
bhāvā suparo atiparayō no bhāvā sūntir utā vāmāntih.

10.45.9^e (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadrāgoce 'pūpām deva gṛtāvāntam agne,
prā tām naya pratarām vāsyō áchābhī sumnām devābhaktām yaviṣṭha.
8.71.6^e (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvām rayīm puruvīram āgne dāçuṣe mātāya,
prā no naya vāsyō ácha.

That the pāda 8.71.6^e is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukirti Kakṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ sumṛṇīkō bhavatu viçvāvedāḥ,
bādhātām dvēṣo ābhayaṁ kṛnotu suvīryasya pátayah syāma,
§ 4.1.20^d
§ 4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇi hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkō bhavatu viçvāvedāḥ: 4.1.20^d, sumṛṇīkō bhavatu
jatāvedāḥ.

6.47.12^d = 10.131.6^d; 4.51.10^d; 9.89.7^d; 95.5^d, suvīryasya pátayah syāma.

6.47.13^{ab} = 10.131.7^{ab}: 3.1.21^{cd}; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi
bhadre sāumanasē syāma; 10.14.6^{cd}, tēṣām vayām sumatāu yajñī-
yānām āpi bhadre sāumanasē syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukirti Kakṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,
sā sutrāmā svāvān indro asmē ārāc cid dvēṣaḥ sanutār yuyotu.
7.58.6^e (Vasiṣṭha ; to Maruts)
prā sā vāci suṣtutir maghōnām idām sūktām marūto juṣanta,
ārāc cid dvēṣo vṛṣaṇo yuyota yūyām pāta svastibhiḥ sādā nah.
§ 7.1.20^d ff.

10.77.6^d (Syūmaracmi Bhārgava ; to Maruts)

prā yād vāhadhve marutaḥ parākād yuyām mahāḥ saṁvāraṇasya vāsavaḥ,
vidānāso vasavo rādhyasyārāc cid dvēṣaḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20°, bṛhaspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyah prá, &c.]

[6.47.28^d, déva ratha práti havýā grbhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1°, prá-pra vayám amṛtaṁ jātávedasam : 8.74.5^a, amṛtaṁ jātávedasam.]

6.48.3° (Çaṁyu Bārhaspatya ; to Agni)

vṛṣā hy āgne ajāro mahān vibhāsy arcīṣā,
ājasreṇa ḡciṣā ḡḡcucac chuce suditibhiḥ sū didihi.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)
tāva tridhātu prthivī utā dyāur vāiḡvānara vratām agne sacanta,
tvām bhāsā ródasi ā tatanthājasreṇa ḡciṣā ḡḡcucānaḥ.

6.48.6° (Çaṁyu Bārhaspatya ; to Agni)

ā yāḥ paprāu bhānūnā ródasi ubhé dhūména dhāvate divi,
tirás támo dadṛca ūrmyāsv ā ḡyāvāsv aruṣó vṛṣā ḡyāvā aruṣó vṛṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)
sā sukrátur yó ví dúraḥ paṇinām punāno arkām purubhójasam naḥ,
hótā mandró viḡmām dāmūnās tirás támo dadṛce rāmyāṇām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^{da} see Oldenberg, RV. Noten, p. 398.

6.48.8° (Çaṁyu Bārhaspatya ; to Agni)

vīḡvasām grhāpatir viḡmām āsi tvām agne mānuṣmām,
ḡtatām pūrbhír yaviṣṭha pāhy āñhasaḥ sameddhāram ḡtatām himā stotībhyo yé
ca dādāti.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)
yé rádhāsi dādaty āḡvyā maghū kāmēna ḡrávaso mahāḥ,
tān āñhasaḥ pipṛhi partībhiḥ tvām ḡtatām pūrbhír yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15° (Çaṁyu Bārhaspatya ; to Maruts, or Liṅgoktadevatāḥ)

tveṣām cārdho ná mārutaṁ tuviṣāny anarvānam pūṣānam sām yāthā ḡtatā,
sām sahāsā kārīṣac carṣaṇībhyā āñ āvir ḡlūhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)
pārā nūdasva maghavann amitrān suvédā no vāsū krdhi,
asmākām bodhy avitā mahādhané, bhāva vṛdhāḥ sākhnām. 6.46.4°

6.48.16° (Çaṁyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava ḡñsiṣām nū te apikarnā āghre,
aghā aryó ārātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó ārātayaḥ,
 āpa dvēśānsy ā kṛtaṁ yuyutāṁ sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and āghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (R̥jicvan Bhāradvāja ; to Viṣve Devāḥ)
 stuśé jānaṁ suvratāṁ nāvyaśibhir girbhīr mitrāvāruṇā sumnayāntā,
 tā ā gamantu tā ihā ṇruvantu suksatráso vāruṇo mitró agnīḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahutaḥ pitāraḥ somyāso barhiṣyēṣu nidhīsu priyēṣu,
 tā ā gamantu tā ihā ṇruvantv ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hi ṇrēṣṭhavaracasas tā u nas tiró viṇvāni duritā nāyanti,
 suksatráso vāruṇo mitró agnīr ṛtādhitayo vakmarājasatyāḥ.

For ṇruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno vāruṇo mitró agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyūm āchā bṛhatī manīṣā : 3.33.5^c, prā sindhum āchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyāi vartir yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartis tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrāya prā tavāse turāya : 6.32.1^b, mahé vīrāya tavāse turāya.]

[6.49.13^a, yó rájaṁsi vimamé pārthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhr̥ṣṭāḥ,

6.50.7^d (R̥jicvan Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣīr āmr̥ktaṁ dhātā tokāya tānayāya cām yoh,
 yūyām hí ṣṭhā bhiṣājo māt̥tāmā viṇvasya sthātūr jágato jānitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣā syā mitravaruṇā nṛcāksā ubhé ūd eti sūryo abhi jmān,
 viṇvasya sthātūr jágataḥ ca gopā ṛjū mārteṣu vṛjinā ca pācyan.]

cf. 4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yā íṇire bhūvanasya prācetaso viṇvasya sthātūr jágataḥ ca māt̥tāvāḥ,
 té naḥ kṛtād ākṛtād énasas páry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrṇutē dāçūṣe vāryāṇi : 5.80.6^e, vyūrṇvatī dāçūṣe vāryāṇi.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devēbhīr jānibhiḥ sajōṣā dyāur devēbhīḥ pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā mātā brhaddivā çṛṇotu na tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ,
r̥bhukṣā vājo rāthaspātīr bhāgo ranvāḥ çānsaḥ çaçamānāsya pātu naḥ.

6.50.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpāto māma tāsya dhīrbhir bharādvājā abhy ārcanty arkāiḥ,
ḡgnā hutāso vāsavo 'dhr̥ṣṭā, viçve stutāso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitravaruṇi ; to Indra)

evéd indraṁ vīṣaṇaṁ vājrabahum̐ vāsīṣṭhāso abhy ārcanty arkāiḥ,
ḡsā na stutō vtrāvad dhātu gómad, ḡyūyām pāta svastībhiḥ sādā naḥ.

6.1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dāçagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, r̥jū mārteṣu vr̥jinā ca pāçyan.

6.51.5^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītāḥ pṛthivi mātār ādhrug āgne bhrātār vasavo mṛlātā naḥ,
viçva ādityā adite sajōṣā ḡasmábhyam̐ çarma bahulām̐ vī yanta.

6.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā platēḥ sūnūr avivṛdhad vo viçva ādityā adite manīṣī,
içānāso nāro āmartyenāstāvi jāno divyō gāyena.

6.51.5^d, asmábhyam̐ çarma bahulām̐ vī yanta : 5.55.9^b, asmábhyam̐ çarma bahulām̐ vī yantana.

6.51.7^{ab} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

mā va éno anyākṛtaṁ bhujema mā tát karma vasavo yác cāyadhve,
viçvasya hí kṣāyatha viçvadevāḥ svayām̐ ripús tanvaṁ r̥riṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrās tán no vāruṇo māmahanta çarma tokāya tánayāya gopāḥ,
mā vo bhujemānyājātam̐ éno mā tát karma vasavo yác cāyadhve.

[6.51.8^b, nāmo dadhāra prthivīm utā dyām: 3.59.1^b, mitrō dadhāra, &c.]

6.51.10^c: 6.49.1^d, suksatráso várūṇo mitrō agnīh.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyām hí śthā sudānavah.

6.51.15^b (Rjigvan Bhāradvāja; to Viṣve Devāh, here Maruts)

yūyām hí śthā sudānavah, indrajyeṣṭhā abhidyavaḥ,

§ 1.15.2^c

kártā no ádhvann ā sugām gopā amā.

8.83.9^b (Kusīdin Kāṇva; to Viṣve Devāh, here Maruts)

yūyām hí śthā sudānavah, indrajyeṣṭhā abhidyavaḥ,

§ 1.15.2^c

adhā cid va utā bruve.

Cf. under 1.15.2^c.

6.51.16^b (Rjigvan Bhāradvāja; to Viṣve Devāh)

āpī pánthām aganmahi svastigām anehásam,

yéna vígvāḥ pári dvīso vṛṇákti vindáte vāsu.

8.69.16^e (Priyamedha Āṅgīrasa; Rksācṣvamedhayor dānastutiḥ)

ā tú suḡipra dānpate ráthām tiṣṭhā hiraṇyāyam,

ádha dyukṣām sacevahi sahásrapādam aruṣām svastigām anehásam.

Ludwig, 218, renders anehásam in 6.51.16 by 'den unangefeindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, Études sur le Lexique, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpuṣīm hetim asya.

6.52.5^b: 10.59.4^b, pácyema nú súryam uccárantam; 4.25.4^b, jyók paçyāt súryam uccárantam; 7.104.24^d, mā te dṛṣan súryam uccárantam; 10.59.6^c, jyók paçyema súryam uccárantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, víṣve devāsa ā gata.

6.52.7^b = 2.41.13^b, ṛṇutā ma imām hávam: 8.73.10^b, ṛṇutām ma imām hávam.

6.52.12^a, imām no agne adhvarām: 5.4.8^a, asmákam agne adhvarām juṣasva; 7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (Rjigvan Bhāradvāja; to Viṣve Devāh, here Agni)

imām no agne adhvarām, hótar vayunaçó yaja,

§ 5.4.8^a

cikitván dāivyaṁ jánam.

8.44.9^c (Virūpa Āṅgīrasa; to Agni)

samidhāná u santya cūkraçoca ihā vaha,

cikitván dāivyaṁ jánam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schaar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikittvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥ijçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ çṛṇutémām hāvaṃ me yé antārikṣe yā ūpa dyāvi śthā,
yé agnijihvā utā vā yājatrā āsādyāsmīn barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya [vr̥ṣṇaḥ sōmasya vr̥ṣaṇā vr̥ṣethām,
cf. I.108.3^b

idām vām āndhaḥ pārisikṭam asmé āsādyāsmīn barhiṣi mādayethām.

10.17.8^c (Devagravas Yamāyana; to Sarasvatī)

sārasvatī yā sarātham yayātha svadhābhīr devi pitṛbhīr mādanti,
āsādyāsmīn barhiṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as 'infinite', the original reading which the author of the RV. stanza turned into the lectio facillior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgniṣparjanyaṽ āvataṃ dhīyaṃ me: 2.40.5^c, sōmāpūṣaṇāv āvataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stūrṇé barhiṣi samidhāné agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇīmām) hīdayā kave.

6.53.5^c–7^c, āthem asmābhyaṃ randhaya.

6.53.7^a, 8^d, ā rikha kikirā kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utā no goṣāṇīm dhīyaṃ aṇvasām vājasām utā,
[nr̥vāt kṛṇuhi vitāye.]

cf. I.13.2^c

9.2.10^b (Medhatithi Kāṇva; to Soma Pavamāna)

goṣā indo nr̥ṣā asy aṇvasā vājasā utā,
[ātmā yajñāsya pūrvyāḥ.]

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)
pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibataṁ somyām mādhu.]

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)
ṛṇvāntaṁ pūṣānaṁ vayām ilyam ānaṣṭavedasam,
īcānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)
tvāṣṭur jāmātaraṁ vayām īcānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānasah.

8.46.6^c (Vaça Açvya ; to Indra)
tām indraṁ dānam imahe çavasānām ābhīrvam,
īcānaṁ rāyā imahe.

8.53 (Vāl. 5). 1^d (Medhya Kāṇva ; to Indra)
upamāṁ tvā maghōnām jyēṣṭham ca vṛṣabhāṇam,
pūrbhittamaṁ maghavann indra govidam īcānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)
utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
indro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso māde,
indro vṛtrāṇi jighnate.

Cf. 6.57.3^c; 8.29.4^b; 9.1.10^b.

6.57.1^b: 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvéma vājasātaye: 5.35.6^d; 8.6.37^c; 34.4^b, hāvante vājasātaye;
8.9.13^b, huvéya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajrīṇā: 5.45.4^b, indrā nv agnī āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)
indrāgni ā hi tanvaté náro dhānvāni bāhvoh,
mā no asmīn mahādhané párá varktaṁ gāviṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmīn mahādhané párá varg bhārabhṛd yathā,
saṁvārgaṁ sām rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyaṇa 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahma-datta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikāḥ.

6.59.8^b: 6.48.16^c, aghā aṛyó áratayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçváyupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)
indrāgni ukthavāhasā stómebhir havanaçrutā,
viçvābhir gīrbhír ā gatam asyá sómasya pitāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṇsa Kāṇva; to Aṇvins)
divāç cid rocanād ādhy, ā no gantaṁ svarvidā,
dhībhir vatsapracetasā stómebhir havanaçrutā.

☞ 1.49.1^b

8.12.23^b (Parvata Kāṇva; to Indra)
mahāntaṁ mahinā vayām stómebhir havanaçrutam,
arkāir abhí prā ṇonumaḥ sám ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c—12^c, asyá sóm-
asya pitāye.

6.60.5^b: 5.86.4^b, indrāgní havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta idfçe; 4.57.1^d, sá no mṛlatidfçe.

6.60.7^b: 1.11.8^b, abhí stómā anūṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sánti puruspfo niyúto dāçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedām sávanam sutám.

6.60.9^c: 8.38.7^c—9^c, indrāgni somapitaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)
ā no gávyebhir áçvyāir vasavyāir úpa gachatam,
sákhyāu devāu sakhyāya çambhúvindrāgní tā havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)
ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,
[antí śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c—18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,
antí śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pibataṁ somyām mādhu; 8.24.13^b, pibāti somyām mādhu.

6.61.3^a: sárasvati devanído ní barhaya; 2.23.8, bṛhaspate devanído ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājínivati.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hité.

6.61.7^a (Bharadvāja; to Sarasvatī)
utá syā naḥ sárasvatī ghorā hiraṇyavartaniḥ,
vṛtraghnī vaṣṭi suṣṭutim.

7.95.4^a (Vasiṣṭha; to Sarasvatī)
utá syā naḥ sárasvatī juṣāṇópa ḡavat subhāgā yajñé asmín,
mitājñubhir namasyār iyāná rāyā yujā cid úttarā sákhibhyah.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no viçvā áti dvīṣaḥ: 5.25.9^c, sá no viçvā áti dvīṣaḥ.

[6.61.11^{ab}, āpaprūṣi párthivāny urú rájo antárikṣam: 1.81.5^a, á paprau párthivān rájah.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántarah.

[6.63.4^b, prá rātír eti jūrṇinī ḡhṛtāci: 4.6.3^a, yatá sujūrṇí rātínī ḡhṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhí práyo nāsatyā vahantu: 1.118.4^d, abhí práyo nāsatyā vahanti.

6.63.7^c (Bharadvāja; to Açvins)

á vām váyo 'çvāso váhiṣṭhā, abhí práyo nāsatyā vahantu,
prá vām rátho mánojavā asarjīṣāḥ prkṣá iṣidho ánu pūrvīḥ.

1.118.4^d

7.68.3^a (Vasiṣṭha; to Açvins)

prá vām rátho mánojavā iyarti tiró rájānsy açvinā çatōtiḥ,
asmábhyam sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakfe çukráṁ duduhe pṛçṇir údhaḥ: 4.3.10^d, víṣā çukráṁ duduhe pṛçṇir údhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8^a, náśya vartā ná tarutā nv āsti : 1.40.8^c, náśya vartā ná tarutā mahādhané.

[6.66.8^b, māruto yām ávatha vājasātāu : 10.35.14^a ; 63.14^a, yām devāso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yām apśú : 6.25.4^c, toké vā gōṣu tánaye yád apśú.

6.66.11^b rudrásya sūnūm havāsā vivāse : 1.64.12^b . . . havāsā gṛṇīmasi.

[6.67.10^a, ví yád vácam kīśtāso bhārante : 7.72.4^b, prá vām brāhmāṇi kārāvo bharante.]

[6.68.2^b, çúrāṇām çáviṣṭhā tá hí bhūtām : 7.93.2^a, tá sūnasí çavasānā hí bhūtām.]

[6.68.4^d: dyáuṣ ca pṛthivi bhūtam urví : 10.93.1^a, máhi dyāvāpṛthivi bhūtam urví.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vásumantaṁ puruṣśúm : 4.34.10^b, rayīm dhatthā, &c. ; 7.84.4^b, rayīm dhattam, &c. ; 4.49.4^b, rayīm dhattam çatagvīnam ; 1.159.5^d, rayīm dhattam vásumantaṁ çatagvīnam.

6.68.8^c, itthā gṛṇānto mahínasya çárdhaḥ : 6.33.5^c, itthā gṛṇānto mahínasya çárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)
nú na indrávaruṇa gṛṇāná pṛñktām rayīm sāuçravasāya devā,
[itthā gṛṇānto mahínasya çárdho] 'pó ná nāvā duritā tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)
tā bhūripāçāv āntasya sétu duratyétu ripáve mártýāya,
ṛtāśya mitrávaruṇa pathā vām apó ná nāvā duritā tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^d, āsádyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa brāhmāṇi çṛṇutam giro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivyāu)
yó vām ṛjāve krámanāya rodasi mánto dadāça dhiṣaṇe sá sādhati,
prá prajābhīr jāyate dhármanas pári yuvóḥ siktā viṣurūpāni sāvratā.

8.27.16^c (Manu Vaiivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír iṣo yó vo várāya dācāti, 7.59.2^{cd}

prā prajābhīr jāyate dhármaṇas páry [áristaḥ sárva edhate,] 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

[áristaḥ sā mártro vícva edhate,] prā prajābhīr jāyate dhármaṇas pári, 1.41.2^c

yám ādityāso náyathā sunítibhir áti vícvaṇi duritā svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u śyá devāḥ savitā hiranyāyā: 2.38.1^a, úd u śyá devāḥ savitā sāvāya;
6.71.4^a, úd u śyá devāḥ savitā dāmūnāḥ; 7.38.1^a, úd u śyá devāḥ
savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdhebhīḥ savitāḥ pāyūbhīḥ tvám čivébhir adyā pári páhi no gáyam,
híranýajihvaḥ suvitāya návyase rákṣā mákir no agháçaṇsa ícata.

6.75.10^d (Pāyū Bhāradvāja; Liṅgoktadevatāḥ)

bráhmaṇasaḥ pitáraḥ sómyasaḥ čivé no dyāvaprthivī anehásā,

pūṣā naḥ pátu duritā́d ṛtāvrdho rákṣā mákir no agháçaṇsa ícata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u śyá devāḥ savitā dāmūnāḥ: 2.38.1^a, úd u śyá devāḥ savitā sāvāya;
6.71.1^a, úd u śyá devāḥ savitā hiranyāyā; 7.38.1^a, úd u śyá devāḥ
savitā yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uśásam út sūryaṁ nayatho jyótiṣa sahá,

úpa dyám skambháthu skámbhanenápṛathatam pṛthivīm mātáram ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasāṁ stutih)

yá ṛténa sūryam árohayan divy áprathayan pṛthivīm mātáram ví,

suprajāstvám aṅgirasō vo astu prāti grbhṇta mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvám aṅgirasō vo astu. Even so the repeated páda, áprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsomā pakvām āmāsv antāḥ* : 2.40.2^c, *ābhyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācam ṣrūtyam rarāthe* : 1.117.23^d, *apatyasācam ṣrūtyam rarāthām*.

6.73.1^d (Bharadvāja ; to Bṛhaspati)

yó adribhít prathamajā́ r̥tāvā bṛhaspátir āṅgirasó haviṣmān,
dvibárhajmā prāgharmasát pitú na ā́ ródasī vṛṣabhó roravīti.

10.8.1^b (Triṣiras Tvāṣṭra ; to Agni)

prá ketunā bṛhatá yāty agnír ā́ ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^c ; 7.101.1^d.

6.74.1^c : 5.1.5^c, *dāme-dame saptá rātnā dādhanā* (5.1.5^c, *dādhanāḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyetham asuryām prā vām iṣṭáyó 'ram aṇuvantu,
[dāme-dame saptá rātnā dādhanā, çām no bhūtam dvipāde çām cātuṣ-
pade. 5.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstospati)

vāstoṣ pate prāti jānīhy asmān svāveçó anāmīvo bhavā naḥ,
yāt tvémahe prāti tán no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43^d (Sūrya Savitrī ; to Sūrya)

ā naḥ prajā́m janayatu prajā́patir ājarasáya sám anaktv aryamá,
ádurmaṅgalīḥ patilokám ā viçā çām no bhava dvipāde çām cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçúbhyaḥ sumānāḥ suvárcāḥ,
virasúr devákamā syoná çām no bhava dvipāde çām cātuṣpade.

10.165.1^d (Kapota Nāirṛta ; Kapotopahatau prāyaçcittam)

dévāḥ kapóta iṣitó yád ichán dutó nirṛtyā idám ājagāma,
tāsmā arcāma kṛṇāvāma nīṣṛtīm çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with *astu* is later than the forms with *bhū*. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under *çām na edhi*, *çām no astu*, *çām no bhava*, *çām no bhavantu*, and *çām no bhūtam* ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, *aré bādhetām nirṛtīm parācāḥ* : 1.24.9^c, *bādhasva dūrē nirṛtīm*, &c.

6.74.2^d : 6.1.12^d, *asmé bhadrá sāuçravasāni santu*.

[6.74.4^e, prā no muñcetañ vāruṇasya páçāt : 10.85.24^a, prā tvā muñcamī vāruṇasya páçāt.

6.75.10^d: 6.71.3^d, mákir no agháçañsa 1çata.

6.75.12^d (Pāyu Bhāradvāja ; to Arrows)

íjrite pári vñdhi nó 'çmā bhavatu nas tanūh,

sómo ádhi bravītu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yātra bāñāḥ sampátanti kumārā viçikhā iva,

tátā no bráhmaṇas pátir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātā mitráśya reváto 1'ryamñó vāruṇasya cāneháso va útáyah suútáyo va

útáyah. 1

67 d : 1.136.2^e; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājustat pāhī dhūrtér áraruṣo aghāyóh; 1.36.15^{ab},
pāhī no agne rakṣāsah pāhī dhūrtér árávṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Maitravaruṇi; to Agni)
nú me bráhmāṇy agna úc chaçādhi tvám deva maghávadhbhyaḥ suśūdah,
rātāu syāmobháyāsa á te yūyám pāta svastibhiḥ sádā nah.
refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sádā nah.

[7.2.4^b, prá vṛñjate námasā barhīr agnāu: 6.11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānákta sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa deváīḥ sarátham turébbhiḥ: 5.11.2^c, indreṇa deváīḥ
sarátham sá barhīṣi; 10.15.10^b, indreṇa deváīḥ sarátham dádhanah.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛta madayantam.

7.3.2^c: 1.148.4^c, ád asya vāto ánu vāti çocīḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócasa upáké: 4.10.5^c, çriyé rukmó ná rocata upáké.]

7.3.10^b = 7.4.10^b (Vasistha Maitravaruni; to Agni)
 etā no agne sāubhagā didīhy āpi krātuṃ sucétasaṃ vatema,
 víçvā stotf̥bh̥yo gr̥paté ca santu yūyām pāta svastibhiḥ sādā naḥ.]
 ☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasistha; to Mitra and Varuṇa)
 imé mitró varuṇo dulābhaso 'cétasaṃ cic citayanti dākṣāḥ,
 āpi krātuṃ sucétasaṃ vātantaḥ tirāç cid ānhaḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasistha Maitravaruni; to Agni)
 sā gītso agnis tārūṇaç cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,
 sām yó vānā yuvāte çucidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya; to Agni)
 agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
 datā,
 abhipramūrā juhvā svadhvarā inó nā próthamāno yāvase víçā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çucidan to çucidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasistha Maitravaruni; to Agni)
 ayām kavir ākaviṣu prācētā mārteṣv agnir am̐to ní dhāyi,
 sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhalandana; to Agni)
 uçik pāvako aratīḥ sumedhā mārteṣv agnir am̐to ní dhāyi,
 iyarti dhumām aruṣām bhāribhṛad uc chukrēṇa çocīṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rūyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema: 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭō divī dhāy agnīḥ prthivyām: 1.98.2^a, pr̥ṣṭō divī pr̥ṣṭō agnīḥ prthivyām.

7.5.2^b, netā sindhūnām vṛṣabhā stīyānām: 6.44.21^b, vṛṣā sindhūnām, &c.

7.5.4^d, ājasreṇa ṣociṣā ṣōcūcanāḥ: 6.48.3^c, ājasreṇa ṣociṣā ṣōcūcac chuce.

7.5.6^d, urū jyōtir janāyann āryāya: 1.117.21^d, urū jyōtiḥ cakrathur āryāya.

7.5.7^a, sā jāyamānāḥ paramē vyōman: 1.143.2^a; 6.8.2^a, . . . vyōmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

yó apācīne tāmasi mādantiḥ pr̥ciṭṣ cakūra nītamāḥ ṣācībhiḥ,
tām iṣānām vāsvo agnīm gr̥ṇisē 'nānataḥ damāyantaḥ pr̥tanyūn.

10.74.5^b (Gauriviti Ṣaktya; to Indra)

ṣācīva indram āvase kṛṇudhvam ānānataḥ damāyantaḥ pr̥tanyūn,
kṛbhukṣāṇām maghāvānām suvr̥ktiṃ, bhārtā yó vājraṃ nāryam puruḥṣūḥ.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣācīvant, also Grassmann in his Translation, ii. 360, 915, read ṣācī va for ṣācīva in 10.74.5^a. Cf. 10.104.3, dhībhir̥ viṣvābhiḥ ṣācīyā gr̥ṇānāḥ, and 8.96.13, āvat tām indraḥ ṣācīyā. Yet I do not regard the correction as certain, because the instrumental of ṣācī in the RV. is always ṣācīyā, and it would be a curious accident that the solitary form ṣācī should happen to be followed by vas, so as to produce the confusing effect ṣācīvas. We should expect ṣācīvantam indram for ṣācīva indram, and possibly that is precisely what ṣācīva indram stands for, ṣācīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣācīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnir mandrō mādhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvām agna imahe vasiṣṭhā iṣānām sūno sahaso vāsūnām,
īṣam stotṛbhyo maghāvadbhya ānaḍ yūyām pāta svastībhiḥ sādā naḥ.]

cf. refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yāt stotṛbhya āpāye bhāvati.

7.8.7 = 7.7.7.

7.9.2^d, tirās tāmo dadṛṣe rāmyānām: 6.48.6^c, . . . dadṛṣa ūrmyāsv ā.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandrām hōtāram uṣijo yāviṣṭham agnīm viṣa īlate adhvareṣu,

[sā hī kṣāpāvaṇ ābhavad rayīnām,] ātandro dutō yajāthāya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhalandana; to Agni)

mandrām hōtāram uṣijo nāmobhiḥ pr̥ñcaṃ yajīnām netāram adh-
varāṇām,

viṣam akr̥ṇvann aratīm pavakām havyavāhaṃ dādhatō mānuṣeṣu.

7.10.5^c, sá hi kṣapāvān ábhavad rayñām : 1.70.5^a, sá hi kṣapāvān agní rayñām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná rté tvád amṛta mādayante,
á víçvebhīḥ sarátham yāhi devāir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

úpa bráhmāṇi harivo háribhyām, sómasya yāhi pitāye sutásya, 3.1.3.6^b
índra tvā yajñāḥ kṣámamānam ānaḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāñām.

[7.11.2^{ab}, tvām ilate ajiráṁ dūtyāya haviṣmantāḥ sádā in mānuṣāḥ: 10.70.3^{ab},
çaçvattamām ilate dūtyāya haviṣmanto manuṣyāso agním.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir içe brható adhvarasyāgnir víçvasya haviṣaḥ kṛtásya,
krátum hy āsya vásavo juṣántāthā devā dadhire havyavāham.

10.52.3^d (Agni Saucika ; to Devāḥ, here Agni)

ayām yó hótā kír u sá yamásya kām ápy ūhe yát samañjānti devāḥ,
áhar-ahar jāyate māsī-māsy áthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b: 6.12.4^b, agní ṣṭave dāma á jātāvedāḥ.

7.13.2^b: 3.6.2^a, á ródasi aprñā jāyamānaḥ: 4.18.5^d; 10.45.6^b, á ródasi aprñā
jāyamānaḥ.

7.14.1^a: 3.10.3^b, samidhā jātāvedase.

7.14.2^a, vayām te agne samidhā vidhema: 4.4.15^a, ayā te agne samidhā vidhema;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva haviṣā bhadrāçoce; 5.4.7^b, vayām havyāiḥ pavaka bhadrāçoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

á no devébhīr úpa deváhūtim agne yāhi vásatkṛtīm juṣānāḥ,
túbhyam devāya dāçataḥ syāma yūyām pāta svastibhīḥ sáda naḥ.

3. refrains, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rátā ví dadha iyānāḥ.

7.15.2^a: 9.101.9^c, yāḥ páñca carṣañir abhi; 5.86.2^c, yā páñca carṣañir abhi.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir grhāpatir yuvā.

7.15.6^c, yājiṣṭho havyavāhanah: 1.36.10^b; 1.44.5^d, yājiṣṭham havyavāhana;
8.19.21^c, yājiṣṭham havyavāhanam.

7.15.8^c (Vasiṣṭha Maitrāvaruṇi; to Agni)
kṣāpa usrāc ca dīdhi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnibhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, *L'Antithèse Védique*, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, ūciḥ pāvakā īdyah: 2.7.4^a, ūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, īcānah sahaso yaho.

7.15.13^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
agne rākṣā no ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro dāha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)
agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhi dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavēdo aghāyatāḥ.

7.16.1^b (Vasistha Maitravaruni ; to Agni)

enā vo agnīm nāmasorjō nāpātām ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viçvasya dūtām amṭam. 1.128.8^b

8.44.13^a (Virupa Āṅgīrasa ; to Agni)

ūrjō nāpātām ā huve 'gnīm pāvakāçociṣam,

asmīm yajñe svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny èrire.

7.16.3^a (Vasistha Maitravaruni ; to Agni)

úd asya çocīr asthād ājuhvanasya mīlhūsaḥ,

úd dhūmāso aruṣāso divispīçāḥ sām agnīm indhate nārāḥ.

8.23.4^a (Viçvamanas Vaiyaçva ; to Agni)

úd asya çocīr asthād dīdiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsī vidúṣṭarāḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭha : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sá pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṁ devā akr̥vata.

7.16.12^c, dādhati rātnaṁ vidhaté suvīryam : 4.12.3^c, dādhati rātnaṁ vidhaté
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥ñuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedaḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, túbhyaṁ devāya dāçataḥ syāma.

[7.18.12^d, tvāyanto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā bṛhatāḥ çāmbaram bhet : 1.54.4^b, āva tmānā dhṛṣṭā çāmbaram bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vīdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūṛṇi vṛtrā haryaṇva haṁsi : 7.22.2^b, yēna vṛtrāṇi haryaṇva haṁsi.]

7.19.4^d, āsvāpayo dabhīṭaye suhantu : 4.30.21^a, āsvāpayad dabhīṭaye.

7.19.8^d : 6.26.3^d, atithigvāya ṇāṁsyam karisyān.

7.20.3^a, yudhmō anarvā khajakṛt samādvā : 6.18.2^a, sā yudhmāḥ sātva khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

‘yudhmō anarvā khajakṛt samādvā’ cūrah satrāśād janūsem āśālhaḥ, 6.18.2^a vy āsa indrah pṛtanāḥ svōjā ādhā viṇvam ṇatryāntam jaghāna.

10.29.8^a (Vasukā Āindra ; to Indra)

vy ānal indrah pṛtanāḥ svōjā āsmāi yatante sakhyāya pūrvīḥ,
ā smā rātham nā pṛtanāsu tiṣṭha yām bhadrayā sumatyā codāyase.

Ludwig, 572, renders 7.20.3^a, ‘Indra trib auseinander die heere, der ser starke’; in 633 he renders 10.29.8^a, ‘Indra kam als siger durch die schlachten’. Grassmann, ad 7.20.3^a, ‘Indra zerstreute kräftefüllt die Heere’; ad 10.29.8^a, ‘die Feinde hat besiegt der starke Indra’. It is incredible that pṛtanāḥ should mean ‘armies’ and ‘battles’ both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes ‘feindliches Heer’ for both passages, but the meaning ‘battle’ suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, ‘Indra ward Meister in den Kämpfen, der Starke.’ I believe that svōjāḥ is to be taken pregnant in both passages, and that they both mean, ‘Indra pervaded the battles with his mighty strength’: vy āsa, ‘he threw himself through’; vy ānaḥ, ‘he pervaded’; cf. the adjective vyānaḥ, which always means ‘pervading’, ‘penetrating’, or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sā na indra tvāyatāyā iṣe dhās tmānā ca yē maghāvāno junānti,
vāsvī śu te jaritrē astu ṇaktir yūyām pāta svastibhiḥ sādā nah.]

6.1.20^d ff.

7.21.3^b : 2.11.2^b, pāriṣṭhitā āhinā ṇura pūrvīḥ.

[7.21.4^b, āpānsi viṇva nāryāṇi vidvān : 4.16.6^a, viṇvāni ṇakro nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yēna vṛtrāṇi haryaṇva haṁsi : 7.19.4^b, bhūṛṇi vṛtrā haryaṇva haṁsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yē ca pūva ṇṣayo yē ca nūtnā indra brāhmāṇi janāyanta viprah,
asmē te santu sakhyā ṇivāni yūyām pāta svastibhiḥ sādā nah.]

6.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)
 mākīr na enā sakhyā vi yāuṣus tāva cendra vimadāsyā ca īṣeḥ,
 vidmā hi te prāmatiṁ deva jāmivād asmé te santu sakhyā čivāni.

The anacolutic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāṇy apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhi vāyūr nā niyūto no ācha.

7.23.5^d : 2.18.7^d, asmiñ chūra sāvane mādayasva ; 7.29.2^c, asmīnn ū ṣu sāvane mādayasva.

[7.23.6^a, evéd indram vīṣaṇam vājrabāhum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vasiṣṭhāso abhy ārcanty arkāiḥ : 6.50.15^b, bharādajā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó virāvad dhatu gómat.

7.24.1^a, yóniṣ ṭa indra sádane akāri : 1.104.1^a, yóniṣ ṭa indra niṣáde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sómaḥ páriṣikṭā mádhūni.

7.24.3^a (Vasiṣṭha Maitravaruni; to Indra)
 á no divá á prthivýā rjīṣinn idám barhiḥ somapáyaya yāhi,
 váhantu tvā hárayo madryāñcam āngūśám áchā tavāsam mádaya.

8.79.4^b (Kṛtnu Bhārgava; to Soma)
 tvám cittí táva dáksūir divá á prthivýā rjīṣin,
 yāvīr aghásya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the tristubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before r). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic páda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads prthivýā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Maitravaruni; to Indra)
 á no viçvābhīr ūtibhiḥ sajósā bráhma juṣānó haryaçva yāhi,
 várivṛjat sthāvirebhiḥ suçiprāsmé dádhad vīṣaṇam çūṣmam indra.

8.8.1^a (Sadhvaṁsa Kāṇva; to Açvins)
 á no viçvābhīr ūtibhiḥ [āçvinā gāchataṁ yuvám,] 5.75.3^b
 [dāsrā hiranyavartanī,] pibataṁ somyám mádhu.]
 c : 1.92.18^b; d : 6.60.15^d

8.8.18^a (The same)
 á vām viçvābhīr ūtibhiḥ [priyāmedhā ahūṣata,] 1.45.4^b
 [rājantāv adhvarāṇām,] āçvinā yāmahūtiṣu. 1.1.18^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṅvins)

ā vām viśvābhīr ūtibhiḥ priyāmedhā ahuṣata,

ॐ 1.45.4^b

tā vartir yātam ūpa vṛktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sajōṣāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīram yūyām pāta svastibhiḥ sādā naḥ.

ॐ refrain, 7.1.20^d ff.

7.25.3^c: 4.22.9^d, jahī vādhar vanūṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān: 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indram maghāvānam enam mahó rāyó rādhaso yád dādan naḥ,

yó ārcato brāhmakṛtim āviṣṭho yūyām pāta svastibhiḥ sādā naḥ.

ॐ refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayām sóma indra túbhyaṁ sunva ā tú prā yāhi harivas tādokaḥ,

pībā tv aśyā sūṣutasya cāror, dādo maghāni maghavann iyanāḥ.

ॐ 3.50.2^d

9.88.1^a (Uçanas Kāvya; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām aśyā pāhi,

tvām ha yām cakṛṣe tvām vavṛṣā indum mādāya yújyāya sómam.

7.29.1^b: 3.50.2^d, pībā tv aśyā sūṣutasya cāroḥ.

[7.29.2^b, arvācno hāribhir yāhi tūyam: 3.43.3^b, indra deva hāribhir, &c.]

7.29.2^c, asmīn ū sū sāvane mādayasva; 2.18.7^d; 7.23.5^d, asmīñ chūra sāvane mādayasva.

7.29.2^d: 6.40.4^c, ūpa brāhmāṇi ṣṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva: 5.33.5^a, vayām té ta indra yé ca naráḥ.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayām indra tvāyāvaḥ.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indram vāñir ānuttamanyum evā satrā rūjanam dadhire sáhadhyāi,

hāryaṇvāya barhaya sám āpīn.

8.12.22^c (Parvata Kāṇva; to Indra)

ḥindram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāṇīr anūṣatā sām ōjase.

ॐ 3.37.5^a

[7.32.2^a, imé hí te brahmakṛtaḥ sūté sácū: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhyācirah.

7.32.6^d (Vasiṣṭha; to Indra)

sá viró āpratīskuta indreṇa çūçuve nṛbhiḥ,
yás te gabhirā sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,
devāso nityayāçirā.

The repeated pāda occurs in a third form, AV. 6.2.1^b, sunótā ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ādhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha: to Indra)

sunótā somapāvne sómam índrāya vajriṇe,
pācatā paktīr āvase kṛṇudhvam it prṇānn it prṇaté máyaḥ.

9.30.6^b (Bindu Āṅgīrasa; to Soma Pavamāna)

ḥsunótā mādhumattamaṁ, sómam índrāya vajriṇe,
cūruṁ çārdhāya matsarām.

ॐ 9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa; to Soma Pavamāna)

divāḥ piyūṣam uttamāṁ sómam índrāya vajriṇe,
ḥsunótā mādhumattamam.]

ॐ 9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Val.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha; to Indra)

gámad vájaṁ vājáyann indra mártyo yása tvám avitá bhúvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohāmitrān apabādhamanāḥ,
prabhañjān sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^a, asmákam bodhy avitá tanūnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahādhānē.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhí tvā çūra nonumaḥ : 8.2.15^c, abhí tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyó divyó ná pářthivo ná jató ná janīyate : 1.81.5^{ed}, ná tvāvān indra kác caná ná jató ná janīyate.

7.32.25^b, suvédā no vásū kṛdhi ; 6.48.15^e, suvédā no vásū karat.

7.32.25^c : 6.46.4^c, asmākaṁ bodhy avitā mahādhané.

[7.33.7^b, tisráḥ prajā ārya jyótiragrāḥ : 7.101.1^a, tisro vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantaḥ (12^c, vayīṣyān).

7.34.17^a : 5.41.16^d, má nó 'hir budhnyó riṣé dhāt.

7.34.22^b : 5.46.8^c, ā ródasi varuṇāni çṛṇotu.

7.34.25^b (Vasiṣṭha ; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha ; to Maruts)

tán na indro váruṇo mitró agnir āpa óśadhīr vanīno juṣanta,
çárman syāma marútām upāsthe yūyām pāta svastibhiḥ sádā naḥ.]

cf refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

dyāvāpṛthivī janayann abhí vratāpa óśadhīr vanīnāni yajñīyā,
antāriksaṁ svār ā paprur utāye vācāni devāsas tanvī ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent ; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā tráyamānaḥ : 6.50.8^a, ā no, &c.]

7.35.14^d (Vasiṣṭha ; to Viçve Devāḥ)

ādityā rudrá vásavo juṣanta, dām bráhma kriyāmānaṁ nāvīyaḥ, cf. 3.8.8^a
çṛṇvāntu no divyāḥ pářthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Sāucika ; to Devāḥ)

pāñca jánā máma hotráṁ juṣantaṁ gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ pářthivāt pátv ānhaso 'ntāriksaṁ divyāt pátv asmān.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56 : 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divī), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāḥ) ; cf. 6.52.13 ; 7.35.11 ; 10.49.2 ; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that : in 6.50.11 we have a list of divyāḥ pářthivāso gójātā āpyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer abdhyaś pári yé pṛthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ cūciśāt has a long list of epithets among which figure in succession ābjā gojāḥ. Bergaigne, i. 231, seems to render the expression ābjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ābjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die hell'gen mögen meinen Trank genießen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsaḥ pāñca jānā māma hotrām juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pāñca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāṛthivāsas sonst immer die āpyās, apsukṣitas, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyānām mánor yájatrā amṛtā ṛtajñāḥ,
té no rāsantām urugāyām adyā juyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhīrbhiḥ pūramdhyā mánor yájatrā amṛtā ṛtajñāḥ,
rātisāco abhiśācaḥ svarvīdaḥ svar giro brāhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhiḥ pratasthūḥ,
té no rāsantām urugāyām adyā juyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiṣācaḥ, and abhiṣācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1^a, mitrō jānān yātayati bruvāṇāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitasi pravāto daçūse cid yābhir víveṣo haryaçva dhībhiḥ,
vavanmā nú te yūjyābhir ūtī kadā na indra rāyā ā daçasyeh.

8.97.15^c (Rebha Kāçyapa; to Indra)

tān ma ṛtām indra çūra citra pātva apō ná vajrin duritāti parsi bhūri,
kadā na indra rāyā ā daçasyer viçvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolog.* 77 ff.; Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u syā devāḥ savitā yayāma: 2.38.1^a, ūd u syā devāḥ savitā sāvāya;
6.71.1^a, ūd u syā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u syā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciçret, 2.38.1^a
nūnām bhāgo hāvyo mānuṣebhir ví yō rātnā puruvāsura dādhati.

3.38.8^b (Prajāpatir Vaiçvāmitra, or others; to Indra[?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciçret,
ā suṣṭutī rōdasi viçvaminvé āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))
ānu tān no jāspātir maṁsiṣṭa rātnaṁ devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turāyāvō 'ṅgiraso nakṣanta, rātnaṁ devāsya savitūr iyānāḥ,

cf. 7.42.1^a

pitā ca tān no mahān yājatro viṣve devāḥ sāmānaso juṣanta.

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathībhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under
1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñēṣu yajñīyāsa ūmāḥ sadhāstham viṣve abhi santi devāḥ,
tān adhvarā uçatō yakṣy agne çruṣṭī bhāgam nāsatyā pūramdhim.

10.77.8^a (Syūmaraçmi Bhārgava ; to Maruts)

té hí yajñēṣu yajñīyāsa ūmā adityéna námna çāmbhaviṣṭhāḥ,
té no 'vantu rathatūr manīṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the çrūta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vāsiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām yūyām pāta svastībhiḥ sādā naḥ.
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

vī naḥ sahāstram çurūdho radantv ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām ā naḥ kāmāḥ pūpurantu stāvānāḥ.

For pāda b cf. suksātrāso vāruṇo mitró agnīḥ, under 6.49.1, and, tān na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yād adyā devāḥ savitā suvāti : 5.42.3^d, candrāṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eṣāsyā prabhṛthé havīrbhiḥ : 2.34.11^b, viṣṇor eṣāsyā prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantāḥ syāma : 1.164.40^b, ātho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

āçvāvātir gomatir na uṣāso virāvatīḥ sādām uchantu bhadráḥ,
ghṛtām dúhānā viçvātaḥ prāpītā yūyām pāta svastībhiḥ sādā naḥ.
☞ refrain, 7.1.20^d ff.

[7.42.1^a, prā brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turanyāvō 'ṅgirasō nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan námobhiḥ prā hótā mandró ririca upaké,
yājasva sū purvanika devān ā yajñīyām arāmatim vavṛtyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sám u vām yajñám mahayaṁ námobhír huvévām mitrávaruṇa sabādhah,
prā vām mánmany řeāse návāni kṛtāni bráhma juṣasann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva: 5.4.8^a, asmākam agne adhvarām
juṣasva; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indraṁ viṣṇuṁ pūṣaṇaṁ bráhmaṇas pátim: 5.46.3^c, huvé viṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha; Līngoktadevatāḥ)

dadhikrām vaḥ prathamām aṣvinóṣasam agnīm sámiddham bhāgam útāye huve,
[indraṁ viṣṇuṁ pūṣaṇaṁ bráhmaṇas pátim, ādityāṁ dyāvāprthivī apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luṣa Dhānāka; to Viṣve Devāḥ)

uṣāsānāktā brhatī supécasā dyāvaksīmā varuṇo mitró aryamā,
indraṁ huve marútāḥ párvatāṁ apā ādityāṁ dyāvāprthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútāḥ párvatāṁ apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udīrāṇā yajñám upaprayántaḥ.

[7.44.5^b, řtāsya pánthām ánvetaṁ u: 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c: 1.72.1^b, háste dádhdāno náryā purúṇi.

[7.45.3^d, martabbhójanam ádha rāsate nah: 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, āṣālhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má párá dah: 1.104.8^a, má no vadhiṛ indra má párá
dah.

7.47.3^b, devír devānām ápi yanti páthaḥ: 3.8.9^d, devā devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni: 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyām ghṛtāvaj juhota: 3.59.1^d, mitráya havyām, &c.]

7.49.1^d–4^d, tá āpo devír ihā mām avantu.

7.50.1^d–3^d, má mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, má vo bhujemānyájātam éno má tát karma vasavo yác cayadhve:
6.51.7^{ab}, mā va éno anyákrtaṁ bhujema má tát, &c.

[7.52.3^a, turanyávo 'ñgiraso nakṣanta : 7.42.1^a, prā brahmāṇo āñgiraso nakṣanta.]

7.52.3^b, rātnañ devāsya savitūr iyanāḥ : 7.38.6^b, rātnañ devāsya savitūr iyanāḥ.

7.53.1^a prā dyāvā yajñāñ prthivī nāmobbih : 1.159.1^a, prā dyāvā yajñāñ prthivī
rtāvādhā.

7.54.1^d : 10.85.43^d, 44^d, çām no bhava dvipāde çām cātuspade ; 6.74.1^d, çām no
bhūtañ, &c. ; 10.165.1^d, çām no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstōspati)
amivahā vāstōspate viçvā rūpāny āviçān,
sākḥa suçéva edhi nah.

8.15.13^b (Goṣuktin Kānvāyana ; to Indra, here Soma)

ārañ kṣāyāya no mahé viçvā rūpāny āviçān,

[indrañ jātīrāya harṣāyā çācipātīm.]

8.15.13^c

9.25.4^a (Dīlḥacyuta Āgastya ; to Soma Pavamāna)

viçvā rūpāny āviçān punāno yāti haryatāḥ,

yātrāmītāsa āsate.

Translate 7.55.1, 'O Vāstōspati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191; ii. 161; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wohnung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçān the participle, as though it were āviçān, the imperfect third plural in a principal clause; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn; he translates: 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma: 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as viçvā rūpāny āviçān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indrañ jātīrāya harṣāyā çācipātīm recur in the form, apparently simpler and more primary, indrañ jātīrāya harṣāyan, in the Soma stanza 9.111.3. For mahé kṣāyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. rcaḥ], an Upaniṣad)
yād arjuna sārameya datāḥ piçāṅga yāchase,
vīva bhṛājanta iṣṭāya ūpa srākveṣu bāpsato nī śu svapa.

8.72.15^a (Haryata Prāgātha; to Agni, or Haviṣmān stutiḥ)

ūpa śrākveṣu bāpsataḥ kṛṇvaté dharūṇāṁ divi,
indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svīm okyāṁ sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: śrākrve drapsāya dhāmataḥ sām asvarann ṛtāśya yōnā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa śrākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmānā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{ed}, 4^{ed}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7^a, sahasraçrṅgo vṛsabhāḥ : 5.1.8^o, sahasraçrṅgo vṛsabhās tādōjāḥ.]

7.56.11^a, svāyūdhasā iṣmīṇaḥ suniṣkāḥ : 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdabhīr it sánitā vājam ārvā : 6.33.2^d, tvōta it sánitā vājam ārvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta : 10.66.9^b, āpa oṣadhīr vanināni vajñīyā.

7.57.4^{b+d} (Vasiṣṭha; to Maruts)

ṛdhak sá vo maruto didyūd astu yád va ágaḥ puruṣatá kárāma,
mā vas tāsyaṁ āpi bhūmā yajatrā asmé vo astu sumatīç cāniṣṭhā.

10.15.6^d (Çaṅkha Yamāyana ; to Pitarah)
 ācya jānu daksinatō niśadyemām yajñām abhi gr̥ṇta viçve,
 mā hiṁsiṣṭa pitarah kēna cin no yád va āgaḥ puruṣatā kárāma.
 7.70.5^d (Vasiṣṭha ; to Aṇvins)
 çugruvānsā cid aṇvinā purūṇy abhi brāhmāṇi cakṣathe iṣṭṇām,
 ॥prāti prā yātāṁ vāram ā jānāy ॥asmé vām astu sumatīç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
 10.35.13^a, viçve adyā maruto viçva utī.]

7.58.8^d (Vasiṣṭha ; to Maruts)
 bṛhád váyo maghávadbhyo dadhāta júṣoṣann in marútaḥ suṣtutīm naḥ,
 gató nádhvā ví tiratī jantūm prā ṇa spārhābhīr ūtibhis tireta.

7.84.3^d (Vasiṣṭha ; to Indra and Varuṇa)
 kṛtām no yajñām vidātheṣu cāruṁ kṛtām brāhmāṇi sūriṣu praçastā,
 ūpo rayīr devājūto na etu prā ṇa spārhābhīr ūtibhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārāc cid dvēso vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
 sanutār yuyotu : 10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākaṁ devā āvasāhani priyé.

7.59.2^{cd} (Vasiṣṭha ; to Maruts)
 ॥yuṣmākaṁ devā āvasāhani priyā ॥ rjanās taratī dviṣaḥ,
 prā sá kṣāyaṁ tirate ví mahīr iṣo yó vo várāya dāçati. cf. 1.110.7^c

8.27.16^{ab} (Manu Vaivasvata ; to Viçve Devah)
 prā sá kṣāyaṁ tirate ví mahīr iṣo yó vo várāya dāçati,
 ॥prā prajābhīr jāyate dhármaṇas páry ॥ áriṣṭaḥ sārva edhate.]

cf. c : 6.70.3^c ; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jágataç ca gopāḥ ; 6.50.7^d, viçvasya sthātūr jágato
 jānītrḥ ; 10.63.8^d, viçvasya sthātūr jágataç ca mántavaḥ.

7.60.2^d : 4.1.17^d ; 6.51.2^c, rjū márteṣu vṛjinā ca páçyan.

[7.60.3^a, áyukta saptā haritāḥ sadhāsthāt : 1.115.4^c, yadéd áyukta haritāḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām prkṣāso mādhumanta asthuḥ : 4.45.2^a, úd vām prkṣāso mādhu-
 manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajósaḥ.

[7.60.5^d, çagmāsaḥ putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer ádabdhāḥ.]

7.60.6^c, ápi krátuṃ sucétasaṃ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātáu paramāsya rāyāḥ: 4.12.3^b, agnir vājasya paramāsya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñēṣu mitrávaruṇāv akāri,
viçvāni durgā pipṛtaṃ tīró no yūyám pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhi yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhi viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayaṃ námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtāḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtāḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várūṇo mitró agnir, yáchantu candrá upamám no arkām.

7.62.4^a: 4.55.1^b, dyāvabhūmī adite trāsithāṃ naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no viçvā supáthāni santu yūyám pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrúr amṛtā gātum asmāi çyenó na díyann ánv eti páthāḥ,

práti vām sūra údite vidhema námobhir mitrávaruṇotā havyāḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir ¹mitrām huve vāruṇaṃ pūtādakṣam, ²

yāyor asuryām ākṣitam jyēṣṭhaṃ viṣvasya yāmann acitā jigatnū. ³ 1.2.7^a

7.66.7^a (Vasiṣṭha ; to Ādityas)

prāti vām sūra údite mitrām gṛiṣe vāruṇam,

aryamānaṃ riṣādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaṣeṣa, which, however, has its parallels in the Rīg-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, nāmobhir mitrāvaruṇotā havyāiḥ : 6.1.10^b, nāmobhir agne samīdhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rājā suksātrō vāruṇo juṣanta : 2.2.7.2^b, mitrō aryamā vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stōmo varuṇa tūbhyaṃ sōmaḥ çukrō nā vāyāve 'yāmi,

aviṣṭām dhīyo jigṛtām pūramdhīr, ¹lyūyām pāta svastībhiḥ sādā naḥ, ²

³c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhīyo jigṛtām pūramdhīh.

7.65.1^a, prāti vām sūra údite sūktāiḥ : 7.63.5^c, prāti vām sūra údite vidhema ;
7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve vāruṇaṃ pūtādakṣam : 1.2.7^a, mitrām huve pūtādakṣam.

7.65.3^d : 6.68.8^d, apō nā nāvā duritā tarema.

7.65.4^{ab}, ā no mitrāvaruṇā havyājuṣtīm ghṛtāir gāvyyūtim ukṣatam ślabhiḥ :
3.62.16^{ab}, ā no mitrāvaruṇā ghṛtāir gāvyyūtim ukṣatam ; 8.5.6^c, ghṛtāir
gāvyyūtim ukṣatam.

[7.65.4^c, prāti vām ātra vāram ā jānāya : 7.70.5^c, prāti prā yātam vāram ā jānāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yā dharāyanta devāḥ sudākṣa dākṣapitarā,
asuryāya prāmahasā.

8.25.3^b (Viṣvamanas Vaiyaṣva; to Mitra and Varuṇa)
tā matā viṣvavedasāsuryāya prāmahasā,
mahī jajānādītir ṛtāvārī.

7.66.4^a (Vasiṣṭha; to Uṣas)
yād adyā sūra ūditē 'nāgā mitrō aryamā,
suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vaiyaṣvata; to Viṣve Devāḥ)
yād adyā sūrya udyatī priyākṣatrā ṛtām dadhā,
yān nimrūci prabūdhi viṣvavedaso yād vā madhyāṁdine divāḥ.
8.27.21^a (The same)
yād adyā sūra ūdite yān madhyāṁdina atūci,
vāmān dhattā mánave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra ūdite vidhema, and the like.

7.66.4^c: 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha; to Ādityas)
utā svarājo ādītir ādabdhasya vratāsyā yé,
mahó rájāna īcete.

8.12.14^a (Parvata Kāṇva; to Indra)
utā svarāje ādīti stómam indrāya jījanat,
purupraçastām utāye ṛtāsyā yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the *σχῆμα καθ' ὅλον καὶ μέρος*. The word does not contain any plural idea: svarājo ādītir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitrēna vāruṇenā sajōśāḥ. I do not believe that the masculine sá is to be changed to feminine sā (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra ūdite: 7.63.5^c, prāti vām sūra ūdite vidhema; 7.65.1^a
prāti vām sūra ūdite suktāḥ.

7.66.10^b: 1.44.14^b, agnijiḥvā ṛtāvṛdhah; 10.65.7^a, divākṣaso agnijiḥvā ṛtāvṛdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāiḥ sūra ūdite,

yād ōhate varuṇo mitrō aryamā yūyām ṛtāsya rathyaḥ.

8.83.3^c (Kusidin Kanva; to Viṣve Devāḥ)

āti no viṣpitā purū nāubhir apō nā paṛṣatha,

yūyām ṛtāsya rathyaḥ.

Cf. the pāda, syāméd ṛtāsya rathyaḥ, 8.19.35^d.—For ōhate in 7.66.12^c see Th. Baunaack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tāc cākṣur devāhitaṁ ṣukram uccārat,

pācyema ṣarādaḥ ṣatām jīvema ṣarādaḥ ṣatām.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnim agnir adād āyusā sahā vārcasā,

dirghāyur asya yāḥ pātir jīvāti ṣarādaḥ ṣatām.

For masses of similar formulas see my Vedic Concordance under asū jīva and pācyema ṣarādaḥ ṣatām; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sōmam ṛtāvṛdhā.

7.67.6^{cd} (Vasiṣṭha; to Aṣvins)

aviṣtām dhiṣv aṣvinā na āsū prajāvad réto āhrayam no astu,

ā vām toké tánaye tūtūjānāḥ surātnāso devāvitiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

iṣyām indram varuṇam aṣṭa me gīḥ, prāvat toké tánaye tūtūjānā,

7.84.5^a

surātnāso devāvitiṁ gamema yūyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtūjānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtūjānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Aṣvins)

nū me hāvam ā ṣṛṇutaṁ yuvānā yāsiṣtām vartir aṣvināv irāvat,

dhattām rātnāni jārataṁ ca sūrīn yūyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20^d ff.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhi páñca bhūmā trivandhuró mánasá yatu yuktāḥ,
viḥo yéna gáchatḥo devayāntiḥ kútrā cid yāmam aṇvinā dādhānā.

10.41.2^c (Suhastya Ghāuseya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvaṇam madhuvāhanam rátham,
viḥo yéna gáchatḥo yájvārīr narā kiréç cid yajñām hótṛmantam aṇvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayāntaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātaṁ vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiç cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyām manīṣá iyām aṇvinā gír imām suvṛktīm vṛṣṇā juṣethām,
imá brāhmāṇi yuvayūny agman yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāṇá imām suvṛktīm vṛṣṇā juṣethām,
gruṣṭivéva présito vām abodhi práti stómair jaramāṇo vāsiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇum aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvṛktīm vṛṣṇā juṣethām.

[7.72.4^b, prá vām brāhmāṇi kárāvo bharante : 6.67.10^a, ví yád vácam kistáso bhárante.]

7.72.4^c : 4.13.2^a, ūrdhvām bhānūm savitá devó aṇret ; 4.6.2^c, ūrdhvām bhānūm savitévāṇret ; 4.14.2^a, ūrdhvām ketūm savitá devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyá purástād aṇvinā yātam adharād ūdaktāt,
á viçvātaḥ páñcajanyaena rāyá yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pārām asyá.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣeṭhām.

7.73.4^d (Vasiṣṭha ; to Aṇvins)

úpa tyā váhni gamato vícam no rakṣohāṇa sámbrhṭa vilúpani,
sám ándhaṇsy agmata matsaráṇi má no mardhiṣṭam á gataṁ çivéna.

7.74.3^d (The same)

á yātam úpa bhūṣataṁ mádhvaḥ píbatam aṇvinā,
dugdham páyo vṛṣaṇā jenyāvasu má no mardhiṣṭam á gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rátham sámānasā ní yachatam ; 8.35.22^a, arvāg rátham
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, píbatam somyām mádhu ; 8.24.13^b,
píbati somyām mádhu.

7.74.8^d, má no mardhiṣṭam á gataṁ : 7.73.4^d, má no mardhiṣṭam á gataṁ çivéna.

7.75.6^d, dádhāti rátnam vidhaté jánāya : 4.44.4^d, dádhatho rátnam vidhaté jánāya.

7.75.7^b, deví devébhīr yajatá yájatráñh : 4.56.2^a, deví devébhīr yajaté yájatráñh ;
10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamā jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamā jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivāmā dūrē amītram uchorvīm gávyūtim ábhayaṁ kṛdhī naḥ,
yāvāya dvéṣa á bhara vásūni codāya rádho grṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyāḥ práty adṛṇan purástāt : 1.191.5^a, etá u tyé práty adṛṇan.

7.78.3^c (Vasiṣṭha ; to Uṣas)

[etá u tyāḥ práty adṛṇan purástāḥ] jyótir yáchantir úśaso vibhātīḥ, 1.191.5^a
ájñanan sūryam yajñām agnīm apácīnam támo agād ájuṣṭam.

7.80.2^d (The same)

ṛeṣā syā nāvyaṃ āyur dādhānā, gūḍhī tāmo jyōtiṣoṣā abodhi, 7.80.3.53.16^c
āgra eti yuvatīr āhayaṇa prācikitat sūryaṃ yañjān agnīm.

Cf. Bloomfield, Religion of the Veda, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, prāty u adarṣy āyatī : 8.101.13^c, citréva prāty adarṣy āyatī.]

7.81.6^d : 1.48.8^b, jyōtiṣ kṛnoti sūnāri.

7.81.6^a (Vasiṣṭha ; to Uṣas)

grāvaḥ sūribhyo amṛtaṃ vasutvanān vājān asmābhyam gómataḥ,
codayitrī maghónaḥ sūntāvaty ṛeṣā uchad āpa srīdhaḥ. 7.81.6.8^d

8.13.12^c (Nārada Kaṇva ; to Indra)

ṛindra çaviṣṭha satpate, rayīm grātsu dhāraya, 7.81.6.8^a : 8.13.12^a ; b : 5.86.6^c
grāvaḥ sūribhyo amṛtaṃ vasutvanām.

7.81.6^d : 1.48.8^d, ṛeṣā uchad āpa srīdhaḥ.

7.82.1^b : 1.93.8^d, viçé jánāya máhi çarma yachatam.

[7.82.7^a, ná tám āño ná duritāni mártiyam : 2.23.5^a, ná tám āño ná duritām
kútaç caná.]

7.82.9^d, náras tokásya tánayasya sātīsu : 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha ; to Indra and Varuṇa)

asmé indro várūno mitró aryamā dyumnām yachantu máhi çarma sapráthaḥ,
avadhrām jyōtir āditer ṛtāvīdho devásya çlókam savitūr mānāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b : 4.42.9^b, havyébhir indravaruṇā námobhiḥ ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

7.84.1^d, pári tmānā viṣurūpā jigāti : 5.15.4^d, pári tmānā viṣurūpo jigāsi.

7.84.2^c, pári ño hélo várūnasya vṛjyāḥ : 2.33.14^a, pári ño hetí rudrásya vṛjyāḥ ;
6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ña spārḥábhīr utíbhīr tīretam : 7.58.3^d, prá ña spārḥábhīr utíbhīr
tīreta.

7.84.4^b, rayīm dhattaṃ vāsūmantāṃ puruḥṣūm : 4.34.10^b, rayīm dhathá, &c. ;
6.68.6^b, rayīm dhathó, &c. ; 1.159.5^d, rayīm dhattaṃ vāsūmantāṃ
çatagvinam ; 4.49.4^b, rayīm dhattaṃ çatagvinam.

7.84.5 = 7.85.5 (Vasistha; to Indra and Varuṇa)

iyám indraṁ varuṇam aṣṭa me gīḥ prāvat toké tánaye tūtūjanā,
surātnāso devāvītiṁ gamema jūyāṁ pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, prāvat toké tánaye tūtūjanā, surātnāso devāvītiṁ gamema :
7.67.6^{cd}, ā vaṁ toké tánaye tūtūjanāḥ surātnāso devāvītiṁ gamema.

7.86.1^b (Vasistha; to Varuṇa)

dhīra tv aśya mahinā janūṁsi ví yās tastāmbha ródasi cid urví,
prá nákam ṛṣvām nunude bṛhantaṁ dvitá náksatraṁ papráthac ca bhūma.

9.101.15^b (Prajapati; to Pavamāna Soma)

sá vīró dakṣasādhano ví yās tastāmbha ródasi,
háriḥ pavitre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, prācetaso yá iśáyanta mánma : 1.77.4^d, vājaprasūtá iśáyanta mánma.]

7.89.1^{c-4c}, mṛṣá suksatra mṛṣāya.

7.89.5^b (Vasistha; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhidrohám manuṣyāḥ cārāmasi,
ácitti yát táva dhārmā yuyopimá má nas tásmād énaso deva rīriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
prāceta na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yác cakṛmá dáivye jáne.

7.90.1^a, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayúḥ.

7.90.1^d, píḁa sutásyāndhaso mādāya : 5.51.5^c, píḁa sutásyāndhaso abhi prāyāḥ.

[7.90.4^c, gāvyaṁ cid ūrvām uḥjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uḥjo, &c.]

7.90.6^b (Vasistha; to Indra and Vāyu)

ṛcānáso yé dádhate svār ṇo góbhir áḥvebhir vásubhir híraṇyāiḥ,
indravāyū sūrāyo viḥvam āyur árvadbhir vīrāiḥ pñtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhiḥ sarame ádribudhno góbhir áḥvebhir vásubhir nyīṣṭaḥ,
rákṣanti tām paṇāyo yé sugopá réku padám álakam ā jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vayu)

árvanto ná grávaso bhíkṣamāṇā indravāyú suṣṭutibhir vásiṣṭhāḥ,
vājayántaḥ sv ávase huvema yūyám pāta svastībhiḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, viçvén náraḥ svapatyāni cakruḥ: 4.34.9^d, vibhvo náraḥ svapatyāni cakruḥ.]

7.91.4^a, yāvat táras tanvò yāvad ójaḥ: 1.33.12^c, yāvat táro maghavan yāvad ójaḥ.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yahi yajñám:
1.135.3^{ab}, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yahi
vitāye.

[7.92.5^c, váyo asmín sávane mādayasva: 2.18.7^d; 7.23.5^d, asmíñ chūra
sávane, &c.; 7.29.2^c, asmínn ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhūtám: 6.68.2^b, çūrāṇām çaviṣṭhā tá hí bhūtám.]

7.93.6^b: 1.108.4^d, éndrāgni sāumanasūya yātam.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛṣa: 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛṣatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan: 1.162.1^{ab}, má no mitró várūṇo
aryamáyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vānataḥ girāḥ,
içāná pipyataḥ dhīyaḥ.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā girāḥ çṛṇudhí jaritúr hávam,
māde-made vavakṣithā suktvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvatò narā,
mādhvaḥ sómasya pitāye.]

☞ refrain, 8.85.10^c–9^c; also 1.47.9^d

7.94.2^c: 5.71.2^c, 9.19.2^c, içāná pipyataḥ dhīyaḥ.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pāpatváya no naréndrāgni mábhiçastaye,
má no riradhataḥ nidé.

8.8.13^d (Sadhvaṇsa Kāṇva; to Açvins)

á no viçvāny açvinā dhātām rádhānsy áhraya,
kṛtām na ṛtvīyāvato má no riradhataḥ nidé.

7.94.5^a, tā hi śāçvanta īlate : 5.14.3^a, tān hi śāçvanta īlate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

„tā hi śāçvanta īlata, itthā viprāsa utāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yām tvā jānāsa īlate sabādho vājasātaye,
sā bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmābhyam carṣaṇisāhā : 5.35.1^c, asmābhyam carṣaṇisāham.

9.94.7^c : 1.23.9^c, mā no duḥçānsa īçata ; 2.23.10^c, mā no duḥçānsa abhidipsūr
īçata ; 10.25.7^d, mā no duḥçānsa īçatā vivakṣase.

7.94.8^b : 1.18.3^b, dhūrtiḥ prāṇān mārtyasya.

7.94.8^c : 1.21.6^c, indrāgni çārma yachatam.

7.95.4^a, utā syā naḥ sāravati juṣāṇā : 6.61.7^a, utā syā naḥ sāravati.

7.96.2^d : 1.48.2^d, eoda rādho maghōnām.

7.96.3^c, grṇānā jamadagnivāt : 3.62.18^a ; 8.101.8^d, grṇānā jamādagninā ;
9.62.24^c ; 65.25^b, grṇānó jamādagninā.

[7.96.5^c, tébhīr no 'vitā bhava : 1.91.9^c, tábhīr no 'vitā bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pipivānsam sāravata stānam yó viçvadarçataḥ,
bhakṣīmāhi prajā́m iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcākṣasam tvā vayām indrapitam svarvidam,
bhakṣīmāhi prajā́m iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yātra devayāvo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭām dhīyo jigṛtām púramdhrīḥ.

7.97.9^d : 4.50.11^d, jajastām aryó vanuṣām árātīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvām indraç ca vásvo divyāsyecāthe utā párthivasya,

„dhattām rayīm stuvaté kīráye cid, „yūyām pāta svastibhiḥ sādā naḥ.”
c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattām rayīm stuvaté kirāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitínām : 10.187.1^b, vṛṣabhāya kṣitínām.]

7.98.3^d : 1.59.5^d, yudhā devébhyo várivaç cakārtha.

7.98.5^{ab}, prēndrasya vocaṁ prathamā kṛtāni prā nūtanā maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāṇi kāraṇāni vocaṁ prā nūtanā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urūm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāṣaṭ te viṣṇav āsā ā kṛṇomi tām me juṣasva çipiviṣṭha havayām,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastībhiḥ sādā naḥ.]
refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tistró vācaḥ prā vada jyótiragrāḥ : 7.33.7^b, tistrāḥ prajā ārya jyótiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçāṁ tanvaṁ cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)
yāsmiṇ viçvāni bhūvanāni tasthūs tistró dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōçasa upasēcanāso mādharma çetanty abhito virapçām.] 4.50.3^d
10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)
tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsyā nābhāv ādhy ekam ārpitaṁ yāsmiṇ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādharma çetanty abhito virapçām.

7.101.6^a : 3.56.3^d, sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^b, tāsminn ātmā jāgatas tasthūsaç ca : 1.115.1^c, sūrya ātmā, &c.

7.103.10^d : 3.53.7^d, sahasrasāvē prā tiranta āyuh.

[7.104.1^a, indrāsoma tāpataṁ rākṣa ubjātam : 1.21.5^b, indrāgni rākṣa ubjātam.]

7.104.3^b, anārambhaṇē tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druho rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrasomā duṣkṛte mā sugām bhūt : 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.16^d, viṣvasya jantōr adhamās padīṣṭa : 5.32.7^d, viṣvasya jantōr adhamām cakāra.

7.104.19^c (Vasistha ; to Indra)

prā vartaya divo ācmanam indra sōmaçitām maghavan sām çicādhi,
prāktād āpāktād adharād ūdaktād abhi jahi rakṣāsaḥ pārvatena.

10.87.21^a (Pāyū Bhāradvāja ; to Agni Rakṣoḥan)

paçcāt purastād adharād ūdaktāt kavīḥ kāvyena pāri pāhi rājan,
sākhe sākḥayam ajāro jarimṇé 'gne mātāḥ amartyas tvām naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām sṛjad acaṇīm yātumādbhyaḥ : 7.104.25^d, acaṇīm yātumādbhyaḥ.

7.104.23^{cd} (Vasistha ; to Pṛthivī and Antarikṣa)

mā no rākṣo abhi naḍ yātumāvatām āpochatu mithunā yā kimidina,
pṛthivī naḥ pārvhivāt pātv āḥhaso 'ntārikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Saucika ; to Devāḥ)

pāñca jānā māma hotrām juṣantām gōjātā utā yé yajñīyasaḥ, 7.35.14^d
pṛthivī naḥ pārvhivāt pātv āḥhaso 'ntārikṣam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccārantam : 4.25.5^b, jyók paçyāt sūryam uccārantam ; 6.52.5^b ; 10.59.4^b, pāçyema nū sūryam uccārantam ; 10.59.6^c, jyók paçyema sūryam uccārantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yác cid dhī tvā jānā imé nānā hávanta ūtáye,

asmákam bráhmédam indra bhutu té 'ha víçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

yád indra manmaçás tvā nānā hávanta ūtáye,

asmákebhīr nībhīr ātrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)

abhiṣṭaye sadāvrdham svārmīheṣu yām nárah,

nānā hávanta ūtáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

vī tartūryante maghavan vipaçcīto 'ryó vípo jānānām,

ūpa kramasva pururūpam á bhara vājam nédiṣṭham ūtáye.

8.60.18^d (Bhargha Prāgātha ; to Agni)

kétena çárman sacate suṣāmāny ágne túbhyaṁ cikitvánā,

iṣanyáyā naḥ pururūpam á bhara vājam nédiṣṭham ūtáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yá rṭe cid abhiçriṣaḥ purá jatrúbhya atfdaḥ,

sāmdhatā samdhīm maghávā purūvasur iṣkartā víhrutaṁ púnah.

8.20.26^d (Sobhari Kāṇva ; to Maruts)

viçvaṁ páçyanto bibhṛthā tanúṣv á tēnā no ádhi vocata, 8.20.26^b

kṣamā rápo maruta áturasya na iṣkartā víhrutaṁ púnah.

The repeated pāda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agents governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvānti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, ágne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçúṣe.]

8.1.24^d: 4.46.3^c, vāhantu sōmapītaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyātithi Kāṇva; to Indra)

ā tvā rāthe hiraṇyāye hārī mayūraṇḍepya,

ṣitiprsthā vahatām mādho āndhaso vivākṣaṇasya pītaye.

8.35.23^b (Cyāvaṇva Ātreya; to Aṇvins)

namovākē prāsthite adhvarē narā vivākṣaṇasya pītaye,

ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni dāṇṣe.

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a: 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mánhiṣṭhāso maghónām: 5.39.4^a, mánhiṣṭhām vo maghónām.]

[8.1.33^b, āsaṅgō agne daṇḍbhīḥ sahásraīḥ: 5.27.1^c, trāivṛṣṇó agne, &c.]

8.2.15^c, ṣikṣā ṣacivaḥ ṣacībhīḥ: 1.62.12^d, ṣikṣā ṣacivas táva naḥ ṣacībhīḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

hánta vṛtrām dākṣiṇénēndraḥ purū puruhūtāḥ,

mahān mahībhīḥ ṣacībhīḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva; to Indra)

indro brahméndra īṣir indraḥ purū puruhūtāḥ,

mahān mahībhīḥ ṣacībhīḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deṇṣu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat: 8.21.18^d, sahásram ayūtā dādat.]

8.3.1^c (Medhyātithi Kāṇva; to Indra)

pibā sūtāsya rasīno mātstvā na indra gómataḥ,

āpīr no bodhi sadhamādyo vṛdhē smān avantu te dhīyaḥ.

8.54 (Val. 6).5^c (Mātariṣvan Kāṇva; to Indra)

yād indra rādho āsti te māghonām maghavattama,

téna no bodhi sadhamādyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrá iva paprathe: 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b: 1.16.3^b, indram prayaty adhvaré.

[8.3.6^c, indre ha viçvā bhūvanāni yemire : 8.12.28^a—30^c, ād it te viçvā bhūvanāni yemire ; 9.86.30^d, tūbhyemā viçvā bhūvanāni yemire ; 10.56.5^e, tanūṣu viçvā bhūvanā ni yemire.]

8.3.7^a : 1.19.9^a, abhī tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhī tvā pūrvāpitaya, indra stómebhir āyávaḥ,
samīcināsa ṛbhávaḥ sám asvaran rudrá gṛṇanta pūrvyam.

1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samīcināso ásvaran,
nábhā yajñasya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe vīṣṇyam çávo máde sutásya viṣṇavi,
adyá tām asya mahimānam āyávo 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyá cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
vīṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhī no asyá yád dha pāurám ávitha : 2.13.9^b, ékasya çṛṣṭáu yád dha
codám ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa írate,
satrajíto dhanasá áksitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedhāso 'gnér ástrītajavanah,
gíra stómāsa írate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

ásigran devávitaye, vājayánto ráthā iva.

9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvá hí vītrahantama hári indra parāvátah,
arvacínó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49(Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi,
áto no yajñám āçúbhir mahemata ugrá ugrébhir á gahi.

8.50 (Vāl. 2). 7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvátī yád vā prthivyaṁ diví,
 yujáná indra hárībhīr mahemata ṛṣvā ṛṣvébhīr á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and prthivyaṁ is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kíṁ ca prthivyaṁ ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyatithi Kāṇva ; to Indra)
 nīr agnáyo rurucur nīr u sūryo nīh sóma indriyó rásah,
 nīr antárikṣād adhamo mahám áhiṁ kṛṣé tát indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápaṁ varṣmáṇaṁ brhatás tira,
 kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^c, ástaṁ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra práḡ ápāḡ údañ nyāḡ vā hūyáse nṛbhīh,
 síma purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra práḡ ápāḡ údañ nyāḡ vā hūyáse nṛbhīh,
 á yāhi tūyam açúbhīh.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52 (Vāl. 4). 1^d, ayáu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dāçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá draṇv píba.

8.53 (Vāl. 5). 4^d (Medhya Kāṇva ; to Indra)
 víçvā dvésānsi jahí cāva cā kṛdhi víçve sanvantv á vásu,
 ḡṣṭeṣu cit te madiráso añçávo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuse jáne sómah pūrúṣu súyate,
 tásyéhi prá draṇv píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Val. 5).4^{cd} the connexion of the two pādas is tolerable if we take tṛmpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya tṛmpāsi in pāda d, 'with the Çiṣṭas are the (soma)-plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātye: 1.130.1⁵, mánhiṣṭham vājasātye.

8.5.2^b: 4.46.5^a, ráthena prthupájasa.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyā ña ūtāye purumandrā purūvāsū,
stusē kāṇvāso açvinā.

8.8.12^a (Sadhvañsa Kāṇva; to Açvins)
purumandrā purūvāsū ṽmanotārā rayiñām, 1.46.2^b
stóman me açvināv imām abhí váhni anuṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātamesāyantā çubhās pāti,
gántārā dāçúṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hari)
stuhí çrutām vipaççitām hárí yāsya prasakṣiñā,
gántārā dāçúṣo gṛhām namasvinaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
ñhá tyā purubhūtamañ devā námobhir açvinā, 5.73.2^a
arvācinā sv ávase karāmaheñ gántārā dāçúṣo gṛhām. cf. 8.22.3^c

The extra iambic dipody, namasvinaḥ, marks 8.13.10^c as composite and secondary; namasvinaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchatañ dāçúṣo gṛhām.

8.5.6^c, gṛhtáir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrávaruṇā gṛhtáir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrávaruṇā havyájusṭim gṛhtáir gávyūtim
ukṣatam ṽlabhiḥ.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stómam ūpa dravát túyam çyenébhir açubhiḥ,
yatām açvebhí açvinā.

8.49(Vāl.1).5^a (Praskaṇva Kāṇva; to Indra)

á na stómam úpa dravád dhiyānō aṇvo ná sōtr̥bhīh,

yām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

8.50(Vāl.2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl.1).5 (q.v.) in its turn is repeated in an inferior version at 8.50(Vāl.2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómātir īṣah.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hiraṇyavartanī; 8.87.5^a, dāsra hiraṇyavartanī cūbhas pati.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pibatam sómyam mādhu; 8.24.13^b, pibati sómyam mādhu.

8.5.12^c (Brahmatīthi Kāṇva; to Aṇvins)

asmābhyam vājinivasū maghāvadhbhyaḥ ca saprāthah,

chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Aṇvins)

chardīr yantam ādābhyam viprāya stuvaté narā,

mādhvaḥ sōmasya pitāye. 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva; to Aṇvins)

asmé ā vahatam rayīm çatāvantaḥ sahasrīnam,

puruḥṣūm viḡvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva; to Maruts)

á no rayīm madacyútam puruḥṣūm viḡvādhāyasam,

iyartā maruto divāh.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jánāso vṛktābarhiṣah; 3.59.9^b, jánāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, hāviṣmanto aram̐kṛtah.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo vāhiṣtho antamah.

8.5.18^c (Brahmatīthi Kāṇva; to Aṇvins)

asmākam adyā vām ayām stómo vāhiṣtho antamah,

yuvābhyām bhūtv aṇvinā.

6.45.30^b

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vāhiṣṭho vām hāvānām stómo dutó huvaṇ narā,
yuvābhyaṁ bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasu.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmatithi Kāṇva; to Açvins)

ṛátham hiraṇyavandhuram, hiraṇyābhīçum açvinā,
á hí sthātho divispṛçam.]

4.46.4^a

4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Açvins)

rátho yó vām trivandhuró hiraṇyābhīçur açvinā,

pári dyāvāpṛthiví bhūṣati çrutás ṛtēna nāsatyā gatam.]

1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^a.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí sthātho divispṛçam.

8.5.30^c (Brahmatithi Kāṇva; to Açvins)

ṛtēna no vājīnivasu, parāvataç cid á gatam,
ūpemām suṣṭutīm máma.

8.5.20^a

8.8.6^d (Sadhvāṇsa Kāṇva; to Açvins)

yác cid dhí vām purá ṣṣayo juhūré 'vase narā,]

1.48.14^{ab}

á yātam açvinā gatam ūpemām suṣṭutīm máma.

[8.5.35^a, hiraṇyáyena ráthēna: 1.35.2^c, hiraṇyáyena savitā ráthēna; 4.44.5^b,
hiraṇyáyena suvṛtā ráthēna.]

8.5.37^e (Kaçoç Caidyasya dānastutih)

tā me açvinā sanīmām vidyātām návānām,

yátha cie caidyāḥ kaçūḥ çatām ūṣṭrānām dādāt sahásrā dáça gónām.

8.6.47^b (Tirindirasya Paçavyasya dānastutih)

trīṇi çatāny árvatām sahásrā dáça gónām,

dādúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahān índro yá ójasā parjányo vṛṣṭimān iva,

stómair vatsásya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvāḥ pavasva dhárayā,

parjányo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāśya sādhanam : 1.44.11^a, ní tvā yajñāśya sādhanam; 3.27.2^b, girā yajñāśya sādhanam; 8.23.9^b, yajñāśya sādhanam girā.

8.6.4^c (Vatsa Kāṇva; to Indra)
sām asya manyāve víḥo víḥvā namanta kṛṣṭāyah,
samudrāyeva sīndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa; to Agni)
āgne dhṛtāvratāya te samudrāyeva sīndhavaḥ, gīro vāḥrāsa irate.

For the repeated pāda cf. samudrām iva sīndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b; 8.76.2^c; 89.3^d, vājreṇa ṣatāparvaṇā.

8.6.9^b (Vatsa Kāṇva; to Indra)
prā tām indra naṣṭmahi rayīm gómantam açvīnam,
prā brāhma pūrvācittaye.

9.62.12^b (Jamadagni Bhārgava; to Soma Pavamāna)
[á pavasva sahasrīṇam, rayīm gómantam açvīnam,

ॐ 9.40.3^c

puruṣcandram puruṣpṣham.
9.63.12^b (Nidhruvi Kāçyapa; to Soma Pavamāna)
abhy arṣa sahasrīṇam rayīm gómantam açvīnam,
[abhi vājam utā ḥrāvah.]

ॐ 9.1.4^c

Cf. 10.156.3^b, (rayīm) prthūm gómantam açvīnam.

8.6.13^b (Vatsa Kāṇva; to Indra)
yád asya manyúr ádhvanīd ví vṛtrām parvaçó ruján,
apáh samudrām áirayat.

8.7.23^a (Punarvatsa Kāṇva; to Maruts)
ví vṛtrām parvaçó yayur ví párvatañ arājīnaḥ,
cakrāñá víṣṇi páuṇsyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva; to Indra)
ní çūṣṇa indra dharnasīm vājrañ jaghantha dāsyavi,
vīṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
satyām itthā vṛśéd asi vṛśajūtir nó 'vṛtaḥ,
vṛśa hy ūgra ṛṇviśé parāvāti vṛśo arvāvāti ṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśa hy ūgra ṛṇviśé into the insipid distich 8.33.10^{cd}. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10^c cf. 9.64.2^c; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
ná dyāva indram ójasā nāntárikṣāni vajrīṇam,
ná vīvyacanta bhūmayah.

8.12.24^b (Parvata Kāṇva ; to Indra)
ná yām viviktó ródasī nāntárikṣāni vajrīṇam,
āmād id asya titviśe sám ójasah.

8.6.17^a: 9.18.5^a, yá imé ródasī mahī; 3.53.12^a, yá imé ródasī ubhé.

8.6.19^b, ghṛtām duhata ācīram : 1.134.6^g, ghṛtām duhrata ācīram.

8.6.21^b, 43^c, káṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
á na indra māmim íśam púram ná darśi gómatim,
utá prajāñ suvīryam.

9.65.13^a (Bhṛgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)
á na indo mahīm íśam pávasva viçvadarçataḥ, 9.65.13^b
asmābhyam soma gātuvít. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darśi : pávasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a: 5.6.10^d; 8.31.18^b, utá tyád āçvāçvyam.

8.6.24^b: 6.46.7^a, yád indra náhuṣṭṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
abhī vrajāñ ná tatniṣe súra upakácakṣasam,
yád indra mṛláyāsi nah.

8.45.33^c (Triçoka Kāṇva ; to Indra)
távéd u táḥ sukirtáyó 'sann utá práçastayah,
yád indra mṛláyāsi nah.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahān aparā ójasa.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo yámaṁ ṣubhrā ácidhvam,
ní párvatā ahasata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.

8.6.29^b, cikítvān áva paçyati : 7.25.11^b, cikítvān abhí paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhí kāṇvā anūsatāpo ná pravatā yatīḥ,
indram vānanvati matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīlanty asya sūnītā āpo ná pravatā yatīḥ,
ayā dhiyá yá ucyáte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí gávo adhanviṣur āpo ná pravatā yatīḥ,
punāná indram āçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anūsatā, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa indava āpo ná pravāt-āsan, punāná indram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich splend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nīmānā ná yanti sīndhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

indram ukthāni vāvṛdhuḥ samudrām iva sīndhavaḥ,
ánuttamanyum ajāram.

8.95.6^b (Tiraçai Āṅgīrasa; to Indra)

tām u ṣṭavāma yām girā indram ukthāni vāvṛdhuh,

purūpy asya pāuṣyā sīsāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ṣṛutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

ā tvā viçantv indavaḥ samudrām iva sīndhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viçā, samudrām iva sīndhavaḥ,

9.70.9^b

jūṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāh.]

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22; the two pādas seem patchwork; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sīndhavaḥ cf. samudrāyeva sīndavaḥ, under 8.6.4^c; for indram ukthāni vāvṛdhuh cf. agnīm ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c: 1.84.4^a, imām indra sūtām piba.

8.6.37^a: 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b: 5.23.3^b; 35.6^b; 8.5.17^a, jánāso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c: 5.35.6^d; 8.34.4^b, hāvante vājasātaye; 6.57.1^c, huvéma vājasātaye; 8.9.13^b, huvéya vājasātaye.

8.6.39^a (Vatsa Kāṇva; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvānása indavaḥ.

8.76.11^a (Kurusuti Kāṇva; to Indra)

ānu tvā ródasī ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu ... akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff.; Johns Hopkins University Circulars, 1906, p. 1058; Geldner, Glossar s. v. kṛp; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp: 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇpare: 8.65.2^b, mādáyāse svāṇpare; 8.103.14^d, mādāyasva svāṇpare.]

[8.6.41^b, éka içāna ójasā: 8.40.5^e, indra içāna ójasā.]

8.6.45^c (Vatsa Kāṇva; to Indra) =

8.32.30^c (Medhatithi Kāṇva; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
 indram it kecinā hārī somapēyāya vakṣataḥ,
 ūpa yajñān surādhasam.

8.6.47^b: 8.5.37^a, sahasrā dāca gōnām.

[8.7.1^a, prā yād vas triṣṭubham iṣam: 8.69.1^a, prā-pra vas, &c.]

8.7.2^a, yād aṅgā taviṣṭyavaḥ: 8.6.26^a, yād aṅgā taviṣṭyāse.

8.7.2^b, 14^b, yāman cūbhṛā ācidhvam.

8.7.3^c (Punarvatsa Kāṇva; to Maruts)
 ūd irayanta vāyūbhīr vācṛāsah pñanimātaraḥ,
 dhukṣānta pipyūṣīm iṣam.

8.13.25^c (Nārada Kāṇva; to Indra)
 vārdhasvā sū puruṣtuta ṣṣiṣṭutabhiḥ utībhiḥ,
 dhukṣāsva pipyūṣīm iṣam āvā ca naḥ.
 8.54 (Vāl. 6). 7^d (Mātariçvan Kāṇva; to Indra)
 sānti hy āryā ācīṣa indra āyur jānānām,
 asmān nakṣasva maghavann ūpāvase dhukṣāsva pipyūṣīm iṣam.
 9.61.15^b (Amahryu Āṅgirasa; to Soma Pavamāna)
 ārsā naḥ soma çām gāve dhukṣāsva pipyūṣīm iṣam,
 vārdhā samudrām ukthiyam.]

9.29.3^c

Though the iambic dipody cadence āvā ca naḥ does not occur elsewhere in the RV., pāda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ādhukṣat pipyūṣīm iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prā vepayanti pārvatān.

8.7.8^c, 36^c, té bhānūbhīr vī tasthire.

8.7.10^b (Punarvatsa Kāṇva; to Maruts)
 trīṇi sārāṁsi pñenayo duduhṛé vajrīṇe mādhu,
 ūtsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa; to Indra)
 indrāya gāva ācīraṁ duduhṛé vajrīṇe mādhu,
 yāt sīm upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yād dha vo divāḥ; 1.37.12^a, māruto yād dha vo bālam.

8.7.12^a: 1.15.2^c; 6.51.15^a; 8.83.9^b, yūyān hī ṣṭhā sudānavaḥ.

8.7.13^b: 8.5.15^c, purukṣūṁ viçvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa; to Maruts)
etāvataç cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādabhyasya mānmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva; to Adityas)
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
adityānām āpūrvyaṁ sāvmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen Liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49 (Vāl. 1).9, etāvatas ta Imaha Indra sumnāsa gómataḥ.

8.7.20^c (Punarvatsa Kāṇva; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva; to Indra)
kvā syā vṛṣabhó yúvā tuvigrívo ānānataḥ,
brahmā kās tám saparyati.

8.7.22^b (Punarvatsa Kāṇva; to Maruts)
sām u tyé mahatír apāḥ sām kṣoní sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52 (Vāl. 4).10^b (Āyu Kāṇva; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoní sām u sūryam,
sām çukrásaḥ çúcayaḥ sām gāvāçiraḥ sómā indram amandiṣuḥ.

For kṣoní cf. Geldner, Bezz. Beitr. xi. 327; Ved. Stud. i. 276 ff.; Max Müller, SBE. xxxii. 308 ff.; Ludwig, Neueste Arbeiten, p. 30; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vālakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ: 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprāḥ çirśān hiranyáyīḥ: 5.54.11^d, çiprāḥ çirśasu vītata hiranyáyīḥ.

8.7.26^a: 1.130.9^d, uçānā yāt parāvātāḥ.

8.7.28^b, práṣṭir váhati róhitāḥ: 1.39.6^b, práṣṭir vahati róhitāḥ.

8.7.31^a: 1.38.1^a, kád dha nūnām kadhapiyah.

8.7.35^b, antárikṣeṇa pátataḥ: 1.25.7^b, antárikṣeṇa pátatām; 10.136.4^a, antárikṣeṇa patati.

8.8.1^a, á no víçvābhīr utībhiḥ : 8.8.18^a; 87.3^a, á vām víçvābhīr utībhiḥ; 7.24.4^a,
á no víçvābhīr utībhiḥ sajōśāḥ.]

8.8.1^b : 5.75.3^b; 8.85.1^b, áçvinā gáchataṁ yuvám.

8.8.1^c : 1.92.18^b; 5.75.2^c; 8.5.11^b, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇ-
yavartanī çubhas patī.

8.8.1^d : 6.60.15^d; 7.74.2^d; 8.5.11^c; 35.22^b, píbataṁ somyám mādhu; 8.24.13^b,
píbāti somyám mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva; to Açvins)

á nūnám yātam açvinā rāthēna sūryatvacā,] cf. 1.47.9^b
bhujī hiraṇyapeçasā kavi gāmbhīracetasā.

8.9.14^a (Çaçakarna Kāṇva; to Açvins)

á nūnám yātam açvinemā havyāni vām hitā,
imé sōmāso ádhi turvāçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others; to Açvins)

á nūnám yātam açvinā çvebhiḥ prusitāpsubhiḥ,] cf. 8.13.11^b
[dásrā hiraṇyavartanī çubhas patī,] pātām sōmam r̥tāvṛdhā.]

cf. c : 1.92.18^b; d : 1.47.3^b

8.8.2^b : 1.47.9^b, rāthēna sūryatvacā.

8.8.4^c, 8c, putrāḥ káṇvasya vām ihā (8^c, řṣiḥ).

8.8.5^a (Sadhvaṁsa Kāṇva; to Açvins)

á no yātam úpaçruty áçvinā sōmapitaye,] cf. 8.8.5^b
svāhā stómasya vardhanā prā kavi dhītíbhīr narā.

8.34.11^a (Nīpātithi Kāṇva; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihā,
[divō amūṣya çāsato divám yayā divāvaso.] cf. refrain, 8.34.1cd-15cd

[8.8.5^b, áçvinā sōmapitaye : 8.42.6^c, násatyā sōmapitaye (see 8.38.9).]

8.8.6^{ab}, yāc cid dhī vām purā řṣayo juhūrē 'vase narā : 1.48.14^{ab}, yē cid dhī tvām
řṣayaḥ pūrva útāye juhūrē 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c-24^c.

8.8.6^d : 8.5.30^c, úpemām suṣṭutīm máma.

8.8.7^a : 1.49.1^b; 5.56.1^d, divāç cid rocanād ádhi.

8.8.7^d : 6.59.10^b, stómebhīr havanaçrutā : 8.12.23^b, stómebhīr havanaçrutam.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avivṛdhat (15^b, 19^d, ávivṛdhat).

8.8.10^a, ā yád vām yōṣaṇā rātham: 5.73.5^a, ā yád vām suryā rātham.

8.8.11^{ab}: 8.8.14^{cd}, ātaḥ sahasranirṇijā rāthenā yātam aṇvinā: 1.47.2^b, rāthenā yātam aṇvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvasu.

8.8.12^b: 1.46.2^b, manotārā rayṇām.

8.8.13^d: 7.94.3^c, mā no rīradhataṁ nidé.

8.8.14^{ab}, yān nāsatyā parāvātī yád vā sthó ádhy ámbare: 1.47.7^{ab}, yān nāsatyā parāvātī yád vā sthó ádhi turváḇe.

8.8.14^{cd}: 8.8.11^{ab}, ātaḥ sahasranirṇijā rāthenā yātam aṇvinā: 1.47.2^b, rāthenā yātam aṇvinā. See under 1.47.2^b.

[8.8.16^d, vasuyád dānunas patī: 1.136.3^e; 2.41.6^b, adityā dānunas patī.]

8.8.17^a: 5.71.1^a, ā no gantam riṇḍasā.

8.8.18^a: 8.87.3^a, ā vām viḡvābhīr utibhiḥ; 7.24.4^a, ā no viḡvābhīr utibhiḥ sajōṣaḥ; 8.8.1^a, ā no viḡvābhīr utibhiḥ.

8.8.18^b: 1.45.4^b; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rājantāv adhvarāṇām: 1.1.8^a; 45.4^c, rājantam adhvarāṇām; 1.27.1^c, samrājantam adhvarāṇām.

8.9.1^c, prāsmāi yachatam avrkām prthū chardih: 1.48.15^c, prā no yachatād avrkām, &c.

8.9.3^c (Çaḡakarna Kāṇva; to Aṇvins)

yé vām dānsāṁsy aṇvinā viprasaḥ parimāmṛṇiḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyā vām nāsatyokthāir acucyavimāhi,
yád vā vāṇibhiḥ aṇvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva; to Aṇvins)

yád vā yajñām mánave samnimikṣāthur evét kāṇvāsya bodhatam,
bḥaspátim viḡvān devān ahām huva indravīṣṇu aṇvināv ācuhésasā.

For the samdhi of aṇvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vājasātaye: 5.35.6^d; 8.6.37^c; 34.4^b, hāvante vājasātaye;
6.57.1^a, huvéma vājasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvina.

8.9.18^b (Çaṇakarna Kāṇva; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hāyām aṇvino rātho vartir yāti nṛpāyām.

9.2.6^c (Asita Kāṇyapa, or Devala Kāṇyapa; to Soma Pavamāna)
[ācikradad vīṣā hārir] mahān mitrō nā darçatāḥ, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evēt kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah: 10.21.6^a, tvām yajñēṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)
viprañ viprāsō 'vase [devām mātāsa utāye,] cf. 1.144.5^b
agnim gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa; to Viçve Devāḥ)
sōmanī rājānam āvase 'gnim gīrbhīr havāmahe,
adityān viṣṇuñ sūryam brahmāṇam ca bḥaspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasas; to Agni)
purutrā hī sadṛññ āsi viço viçvā ānu prabhūḥ,
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)
samātsv agnim āvase vājayānto havāmahe,
vājeṣu citrārāḍhasam.

8.53 (Val. 5).2^d (Medhya Kāṇva; to Indra)
yā āyūñ kūtṣam atithigvām ādayo [vāvrdhāno divé-dive,] cf. 8.12.28^b
tām tvā vayām hāryaṇvām çatākṛatuñ vājayānto havāmahe.

8.12.4^b ghr̥tām ná pūtām adrivaḥ : 5.86.6^a, ghr̥tām ná pūtām ādribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pivate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ samudrá iva pivate,

65 1.8.7^b

indra víḡvābhir ūtibhir vavākṣitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dānavān antarābharāḥ,

indro víḡvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ū sú çacīpata indra víḡvābhir ūtibhiḥ,

bhāgam ná hí tvā yaçāsam vasuvidam ānu çūra cārāmasi.

10.134.3^d (Mandhātara Yāuvanaçva ; to Indra)

avá tyā br̥hatīr īso víḡvāçcandra amitrahan,

çacībhiḥ çakra dhunuhīndra víḡvābhir ūtibhir devī jānītry ajījanat

bhadrá jānītry ajījanat.

66 refrain, 10.134.1^{de}—6^{de}

The pāda, indra víḡvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yādi pravṛddha satpate : 8.93.5^a, yād vā pravṛddha satpate.]

8.12.9^b : 1.130.8^a, ny ārcasānām oṣati.

[8.12.10^a, iyām ta rtvīyāvati (dhīḥ) : 8.80.7^c, iyām dhīr rtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayūḥ krātuṁ punīta ānuṣāk,

stómāir indrasya vāvṛdhe mīmīta it.

8.53(Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ājīturam sátpatim víḡvācarsanīm kṛdhī prajāsv ābhagam,

prá sú tirā çacībhir yé ta ukthínaḥ krātuṁ punatā ānuṣāk.

Cf. krātuṁ punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Vāl. 5).2^b.

8.12.12^b, indraḥ sómasya pītāye : 1.55.2^c, indraḥ sómasya pītāye vṛṣāyate.

8.12.14^a, utā svarāje āditiḥ : 7.66.6^a, utā svarājo āditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

utā svarāje āditi stómam indrāya jījanat,

67 7.66.6^a

purupraçastām útāya rtāsya yāt.

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

āchā naḥ çirāçociṣam giro yantu darçatām,

āchā yajñāso nāmasā puruvāsum purupraçastām útāye.

The longer pāda is extended by the refrain dipody rtāsya yāt, 8.12.13-15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devān̄-devaṁ vó 'vasa indram-indraṁ gr̥ṇīṣāni,
ádha yajñāya turváne vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)
devān̄-devaṁ vó 'vase devān̄-devam abhiṣṭaye,
devān̄-devaṁ huvema vājasātaye, gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhiḥ somapātāmam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvīr utā prāçastayaḥ ; 8.40.9^b,
pūrvīr utā prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indraṁ vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártaso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indraṁ vāṇīr anūṣata sám ójase : 7.31.12^a, indraṁ vāṇīr ánutta-
manyum evā.

8.12.23^b, stómebhir havanaçrūtam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrūtā.

8.12.24^b : 8.6.15^b, nāntárikṣāni vajríṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^c-27^c, ád ít te haryatā hárī vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam çávasā vajrinn ávadhr̥ḥ : 1.52.2^c, índro yád
vṛtrám ávadhm nadivṛtam.]

8.12.27^b : 1.22.18^a, tríṇi padā ví cakrame (8.12.27^b, vicakrame).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatā hárī vāvṛdhâte divé-dive,
ád ít te viçvā bhūvanāni yemire.]

~~cf.~~ refrain, 8.12.28^c-30^c

8.53(Vāl. 5).2^b (Medhya Kāṇva ; to Indra)
yā áyūm kútsam atithigvám árdayo vāvṛdhānó divé-dive,
tām tvā vayám háryaçvam çatákratum vājayánto havāmahe. ~~cf.~~ 8.11.9^b

8.12.28^c-30^c, ád ít te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām ma indra suṣṭutīm.]

8.12.32^b, samicnāso ásvaran : 8.3.7^c, samicnāsa řbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvíryaṁ sváçvyam* : 3.26.3^c, *sá no agníḥ suvíryaṁ sváçvyam*.]

[8.13.1^b, *krátuṁ punīta ukthyam* : 8.12.11^b, *krátuṁ punīta ānuśák* ; 8.53(Val.5).6^d, *krátuṁ punāta ānuśák*.]

8.13.4^c (Nārada Kāṇva ; to Indra)
iyám ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandānó asyá barhiṣo ví rājasí.

8.15.5^c (Goṣūktin Kāṇvāyana and Aṣvasuktin Kāṇvāyana ; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandānó asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣánta yát* : 2.5.4^d, *vayá ivānu rohate*.

8.13.7^b, *ṛṇudhí jaritúr hávam* : 7.94.2^a ; 8.85.4^a, *ṛṇutám jaritúr hávam*.

8.13.8^b : 8.6.34^b ; 9.24.2^b, *āpo ná pravāta yatíḥ*.

8.13.10^c, *gántārā dāçúṣo grháṁ namasvínah* : 8.5.5^c ; 22.3^d, *gántārā dāçúṣo grháṁ*.

8.13.11^b (Nārada Kāṇva ; to Indra)
tutuḥjānó mahematé 'çvebhiḥ prūṣitápsubhiḥ,
á yāhi yajñám āçubhiḥ çām id dhí te.

8.87.5^b (Dyumnika Vasiṣṭha ; to Aṣvins)
á nūnám yātam aṣvin áçvebhiḥ prūṣitápsubhiḥ, 8.8.2^a
á dāsra hiraṇyavartanī çubhas patiḥ pātām sómam ṛtāvṛdhā,
c : 1.92.18^b ; d : 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5 ; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva ; to Indra)
indra çaviṣṭha satpate rayín grnātsu dhāraya, 5.86.6^e
çrávaḥ sūribhyo amṛtām vasutvanám, 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa ; to Indra)
á tvā rātham yāthotāye sumnāya vartayāmasi,
tuvikūrmīm ṛtīśāham indra çaviṣṭha sāt pate.

8.13.12^b, *rayín grnātsu dhāraya* : 5.86.6^e, *rayín grnātsu didhṛtam*.

8.13.12^c : 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanám*.

8.13.13^c, *juṣāná indra saptibhir na á gahi* : 3.44.1^c, *juṣāná indra hāribhir na á gahi*.

8.13.14^b (Nārada Kāṇva; to Indra)

ā́ tú gahi prá tú drava mātṣvā́ sutásya gómataḥ,
[tántuṁ tanuṣva pūrvyām yáthā vidé.]

॥ 1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
mó śú brahméva tandrayúr bhuvo vājanām pate,
mātṣvā́ sutásya gómataḥ.

For 8.92.30 cf. Fischel, *Ved. Stud.* i. 95.—The cadence sutásya gómataḥ also at 8.82.6; 94.6.

8.13.14^c, tántuṁ tanuṣva pūrvyām yáthā vidé: 1.142.1^c, tántuṁ tanuṣva
pūrvyām.

8.13.15^{ab} (Nārada Kāṇva; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāçyapa; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
átas tvā gīrbhír dyugád indra keçibhiḥ [sutávān ā́ vivāsati.]

॥ 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvāvátí aqvínā, and
8.12.17. See also under 3.37.11.

[8.13.17^a, tám id víprā avasyávaḥ: 9.17.7^b; 63.20^b, dhibhír víprā, &c.]

8.13.18^c (Parvata Kāṇva; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
trikadrúkeṣu cétanaṁ deváso yajñám atnata,
tám id vardhantu no gíraḥ sadā́vṛdham.

9.61.14^a (Amahiya Āṅgirasa; to Soma Pavamāna)

tám id vardhantu no gíro [vatsám sançigvarir iva,]
yá indrasya hṛdamsániḥ.

॥ 8.69.11^c

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
8.13.14^b with 8.92.30^c.

8.13.19^c, cúciḥ pávaká ucyate só ádbhutaḥ: 1.142.3^a; 9.24.6^a, cúciḥ pávakó
ádbhutaḥ; 9.24.7^a, cúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúṣim íşam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣim íşam;
8.54 (Val. 6).7^d; 9.61.15^b, dhuksásva pipyúṣim íşam.

8.13.27^a (Nārada Kāṇva; to Indra)

ihá tyá sadhamádyā yujanāḥ sómapítaye,
hári indra pratádvāsū abhi svāra.

8.32.29^a (Medhatithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādyā, hārī hīraṇyakeṣyā,

volhām abhī prāyo hitām.

8.32.29^b

8.32.9^c

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vīṣāyām indra te rātha utó te vīṣanā hārī,

vīṣā tvām çatakrato vīṣā hāvaḥ.

8.33.11^{cd} (Medhyatithi Kāṇva; to Indra)

vīṣanas te abhīçavo vīṣā kākā hīraṇyāyī,

vīṣā rātho maghavan vīṣanā hārī vīṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, kākā, rāthah, hārī—is not unartistic. Add to this, that vīṣā hāvaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vīṣā grāvā vīṣā mado vīṣā sómo ayām sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vīṣā tvā vīṣanam huve vājriṇ citrābhir ūtibhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.

8.14.4^c: 4.32.8^b, yād dītsasi stutó maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyuṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājino vayām viçvā dhānāni jigyuṣaḥ,

sakhitvām ā vṛṇīmahe.

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanah-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntārikṣam atiran mādē sōmasya rocanā,

indro yād ābhinad valām.

10.153.3^b (Devajāmaya Indramātarah; to Indra)

tvām indrāsi vītrahā vy āntārikṣam atiraḥ,

ūd dyām astabhānā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic rks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b : 8.6.45^c = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtutām,
indram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
tām v abhī prārcatē, ndraṁ sómasya pitāye, ८२ १.१६.३^c
tād id dhy asya vārdhanam.

8.92.2^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
puruḥūtām puruṣtutām gāthānyām sānaçrutam, indra itī bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase : 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c : 8.13.4^c, mandānó asyā barhiṣo ví rājasi.

8.15.6^b : 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b : 8.1.3^b ; 68.5^c, nānā hāvanta ūtāye.

8.15.13^b : 7.55.1^b ; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
āraṁ kṣāyāya no mahé víçvā rūpāny āviçān, ८२ ७.५५.१^b
indram jāitrāya harṣayā çácīpátim.

9.111.3^c (Anānata Pāruçcepi ; to Pavamāna Soma)
pūrvām ānu pradīçāṁ yāti cékitat sām raçmibhir yatate darçató rátho
dāivyo darçató ráthaḥ,
āgmann ukthāni pāuṁsyéndram jāitrāya harṣayan,
vājaç ca yád bhavátho ānapacyutā samátstv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājāṁ carṣaṇinām : 3.10.1^b ; 10.134.1^d, samrājāṁ carṣaṇinām.]

8.16.7^{bc} : 8.2.32^{bc}, indraḥ purú puruhutāḥ, mahān mahībhiḥ çácībhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)
sā naḥ pápriḥ párayāti svastí nāvā puruhutāḥ.
indro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa; to Indra)
 átīd u çakrá ohata indro víçvā áti dvīṣaḥ,
 bhinát kanína odanān pacyámānaṁ paró girā.

The primary connexion of the repeated páda ought to be with 8.16.11: cf. 3.20.4; 5.25.9; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315; Hillebrandt, Ved. Myth. iii. 350; Geldner, Ved. Stud. iii. 65.

[8.17.1^b, indra sóman pibā imām : 10.24.1^a, indra sómam imām piba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édām barhiḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçina.

8.17.3^c (Irimbiṭhi Kāṇva; to Indra)
 brahmānas tvā vayām yujā somapām indra somīnaḥ,
 sutāvanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva; to Indra)
 yásmāi tvām vaso dānāya çikṣasi sá rāyās pōsam açnute,]

tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^{ab}

8.61.14^d (Bhargha Prāgātha; to Indra)
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa; to Indra)
 tvām id vṛtrahantama sutāvanto havāmahe,
 yād indra mṛlāyāsi naḥ.] 8.93.28^c—30^c; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yūjam for yujā. The corruption might be due to brahmayūjā in stanza 2. Translate: 'We Brahmins, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujā = sómena.

[8.17.4^b, asmākaṁ suṣtutīr ūpa : 1.84.2^c, řṣīnām ca stutīr ūpa.]

SV. 2.380 reads řṣīnām suṣtutīr ūpa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, indro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a; 8.14.3^b; 10.175.4^c, yājamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva; to Indra)
 ayām ta indra sómo nīpūto ádhi barhiṣi,
 éhīm asyá drāvā piba.

8.64.12^c (Pragātha Kāṇva; to Indra)
 tām adyā rādhaso mahé cāruṁ mādāya ghṛṣvaye,
 éhīm indra drāvā piba.

8.17.15^d: 1.16.3^c; 3.42.4^b; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pitāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo vāruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7^b},
vāruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ savitā bhāgo vāruṇo mitró aryamā,
çárma yachantu saprátho yád ímahe. § 4.55.10^{ab}

10.126.7^c (Kulmalabarhiṣa Çailuṣi, or Āṇhomue Vamadevya; to Viçve
Devāḥ)

çunām asmábhyam útāye vāruṇo mitró aryamā,
çárma yachantu saprátha ādityāso yád ímahe áti dvīṣaḥ. § 1.26.4^b

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachátha sapráthaḥ (MSS. sapráthāḥ), occurs A.V. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time vāruṇo mitró aryamā of pāda b.

8.18.5^c, añhóc cid urucákrayo 'nehásah: 5.67.4^d, añhóc cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápámivām āpa sridham āpa sedhata durmatīm,
ādityāso yuyótanā no ānhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāno āpa duchúnām āpa sedhata durmatīm,
usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatādityā yán mūmocati,
énavantaṁ cid énasah sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityās)

tát sú no návyam sányasa ādityā yán mūmocati,
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sānyas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *nāvyam kṛṇomi sānyase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (purājām) for the good old (sānyase) god'. The new song is of ancient pattern. For *sānyase* see 1.61.2, *asmāi ... indrāya ... prasnāya pātye dhiyo marjayanta*; and still more clearly 10.91.13, *imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā ucatē kṛṇōtu nah*. These passages show *prasnāya* (sc. *devāya*) as the true synonym of *sānyase*. The expression *nāvyam sānyase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *nāvyam* (sc. *brāhma*) seems a fitter subject of *mūmocati* than *çarma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçānsam mārtyam ripūm* : 2.41.8^c, *duḥçānsa mārtyo ripūh*.

8.18.16^a (*Irimbiṭhi Kāṇva*; to *Ādityas*)
ā çarma pārvatānām ōtāpām vṛṇīmahe,
dyāvākṣumārē asmād rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Dampatyor āçīṣah*)
ā çarma pārvatānām vṛṇīmahe nadīnām,
ā viṣṇoḥ sacābhūvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çānsyam* : 8.83.4^b, *vāmām varuṇa çānsyam*.]

[8.18.22^c, *prā sū na āyur jīvāse tīretana* : 10.59.5^b, *jīvātave sū prā tirā na āyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrā havyām ōhire* : 1.128.6^e, *devatrā havyām ōhiṣe*.

8.19.3^c : 1.12.1^c, *asyā yajñāsya sukrātum*.

[8.19.4^{ab}, *urjō nāpātām subhāgam sudīditim agnīm çreṣṭhaçociṣam* : 8.44.13^{ab},
urjō nāpātām ā huve 'gnīm pāvakaçociṣam.]

8.19.6^c, *nā tām āñho devākṛtām kūtaç canā* : 2.23.5^a, *nā tām āñho nā duritām kūtaç canā*; 10.126.1^a, *nā tām āñho nā duritām*.

8.19.7^c : 7.15.8^c, *suvīras tvām asmayūh*.

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
praçānsamāno ātithir nā mitriyo 'gnī rātho nā vēdyah,
tvé kṣēmāso āpi santi sādhas tvām rājā rayīnām.

8.84.1^c (Uṇanas Kāvya; to Agni)

prēsthām vo átithīm, stuṣē mitrām iva priyām,
agnīm ráthām ná védyaṃ.

1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sā dhrbhir astu sánitā.

[8.19.16^a, yéna cáṣṭe várupo mitró aryamā: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasam,
viprāso deva sukrátum.

8.43.30^a (Virupa Āṅgirasa; to Agni)

té ghéd agne svādhyò 'hā viçvā nṛcákṣasaḥ,
tārantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadraṃ mānaḥ kṛṇuṣva vṛtratūrye.

8.19.21^c, yājīṣṭham havyavāhanam: 1.36.10^b; 44.5^d, yājīṣṭham havyavāhana;
7.15.6^c, yājīṣṭho havyavāhanah.

8.19.24^d: 3.27.7^a, hótā devò ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sāhasaḥ sūnav āhuta.

[8.19.32^c, samrājāṃ trāsadasyavam: 10.33.4^b, rājānaṃ trāsadasyavam.]

[8.19.35^d, syāméd ṛtasya rathyāḥ: 7.66.12^d; 8.83.3^c, yūyām ṛtasya, &c.]

[8.20.5^c, bhūmir yāmeṣu rejate; 1.37.8^c, bhiyā yāmeṣu rejate (sc. pṛthivī).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇo ajyate sōbharinām rāthe kōce hiranyāye,
gōbandhavaḥ sujātāsa iṣe bhujē mahānto na spārase nū.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

ā hī ruhātām aṇvinā rāthe kōce hiranyāye vṛṣaṇvasū,
yuñjāthām pīvarir iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇā and vāñī are synonyms for vāk, 'speech') ; gōbandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛeṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣām.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṣvaṁ paṇyanto bibhrthā tanūṣv ā tēnā no ādhi vocata,
kṣamā rāpo maruta āturasya na iṣkartā vīhruṭaṁ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāṁhita, or others ; to Ādityas)
yād vaḥ prāntāya sunvatē vārūtham āsti yāc chardih,
tēnā no ādhi vocata.

Cf. tā u no ādhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā vīhruṭaṁ pūnaḥ.

8.21.3^c : 5.40.1^b, sōmaṁ somapate piba.

8.21.4^d : 1.14.1^b, viṣvebhiḥ sōmapitaye.

[8.21.5^c, abhī tvām indra nonumaḥ : 7.32.22^a, abhī tvā cūra nonumaḥ.]

8.21.9^c : 1.30.7^c, sākhyā indram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tvāyā ha svid yujā vayām prāti cvasantam vṛṣabha bruvimahi,
saṁsthē jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tvāyā ha svid yujā vayām cōdiṣṭhena yaviṣṭhya,
abhī śmo vājasātaye.

Cf. 1.8.4^b, indra tvāyā yujā vayām.

8.21.13^b, ānāpir indra janūṣā sanād asi : 1.102.8^c, aṇatrūr indra janūṣā sanād asi ;
10.133.2^c, aṇatrūr indra jajñiṣe.

[8.21.18^d, sahasram ayūtā dādat : 8.2.41^b, catvāry ayūtā dādat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dānsiṣṭham utāye,
yám aṇvinā suhavā rudravartanī á sūryāyāi tasthātuḥ.

10.39.11^c (Ghoṣā Kākṣivati ; to Aṇvins)

nā tām rājanāv adite kútaḥ canā nānho aṇnoti duriṭām nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathám kṛnuthāḥ pátnya sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣaṁ suhávam puruspṛhaṁ bhujoyúm vājeṣu pūrvyam,
sacanāvantaṁ sumatībhiḥ sobhare vidveṣasam anehásam.

8.46.20^d (Vaça Aṇvya ; to Indra)

sánitaḥ sūsanitar ūgra citra cētīṣṭha sūnṛta,
prāsāha samratḥ sáhurin sáhantaṁ bhujoyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujoyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtām.

[8.22.3^c arvācinā sv āvase karāmahe : 10.38.4^d, arvāncam índram āvase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo grhām ; 8.13.10^c, gántārā dāçúṣo grhām namasvinah.

8.22.5^{ab}, rátho yó vām trivandhuró hiraṇyābhīṣur aṇvinā : 8.5.28^{ab}, rátham hiraṇyavandhuram hiraṇyābhīṣum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātaṁ sómapitaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbataṁ dāçúṣo grhé.

8.22.9^b, ráthe kóçe hiraṇyāye vṛṣaṇvasu : 8.20.8^b, ráthe kóçe hiraṇyāye.

8.22.10^a, yábhiḥ pakthám ávatho yábhir ádhrigum : 1.112.20^b, bhujoyúm yábhir ávatho yábhir ádhrigum.

8.22.14^c (Sobhari Kāṇva; to Aṇvins)

tāv id doṣā tā uṣāsi ḡbhās pātri tā yāman rudrāvartani,
mā no mārtaṇya ripāve vājiniṇvasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha; to Agni)

mā no mārtaṇya ripāve rakṣasvīne māghācānsāya rīradhaḥ,
āśredhaddbhis tarāṇibhir yaviṣṭhya ḡvėbhīḥ pāhi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c; 8.103.5^d, viḡvā vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, ūd asya ḡcėir asthāt.

8.23.7^b: 1.127.2^e; 8.60.17^d, hótāraṇ carṣaṇīmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, nī tvā yajñāsya sādhanam; 3.27.2^b,
girā yajñāsya sādhanam; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam: 5.13.5^c; 8.98.12^c, sā no rāsva suvīryam;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, viḡve hí tvā sajóṣasaḥ; 5.21.3^b, tvām viḡve sajóṣasaḥ.

8.23.18^b: 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viḡvamanas Vaiyaḡva; to Agni)

prathamām jātávedasam agnīm yajñėṣu pūrvyām,
prāti srúḡ eti nāmasā havīṣmati.

8.39.8^e (Nābhāka Kāṇva; to Agni)

yó agniḥ saptámānuṣaḥ ḡritó viḡveṣu sındhuṣu,
tām āganma tripastyām mandhātūr dasyuhántamam agnīm yajñėṣu
pūrvyām [nābhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha; to Agni)

āchā hí tvā sahasaḥ sūno āṅgiraḥ srúcaḡ cāranty adhvarė,
ūrjó nāpātām ḡhrtákeḡam imahe 'gnīm yajñėṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

viḡveṣām ihā stuhi hótīṇām yaḡástamam,
agnīm yajñėṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7^b = 8.60.17^d; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ābhīr vidhemāṅnāye: 8.43.11^c, stómair vidhemāṅnāye.]

8.23.25^a: 1.127.8^d, ātithīm mānuṣāṇām.

8.23.27^a (Viṣvamanas Vaiyaçva ; to Agni)
vāṁsvā no vāryā purū vāṁsva rāyāḥ puruspfhaḥ,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bhargha Prāgātha ; to Agni)
nahi te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitiṣṭhase,
sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṁsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purū is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómatīr iṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viṣvamanas Vaiyaçva ; to Agni)
āgne tvām yaçā asy, ā mitrāvāruṇa vaha,
ṛtāvānā samrājā pūtādakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
tā vām viçvasya gopā devā devēsu yajñiṣā,
ṛtāvānā yajase pūtādakṣasā.

8.24.1^b : 3.53.13^b, brāhmēndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ā bhara ; 9.40.5^a ; 61.6^a, sá naḥ punānā ā bhara.

8.24.8^b (Viṣvamanas Vaiyaçva ; to Indra)
vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
vāso spārhāsyā puruhūta rādhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
etāvatas te vaso vidyāma çūra návyasaḥ,
yāthā prāva étaçam kṛtvye dhāne, yāthā vāçam daçavraje.

8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewürfung, vilgerufener'. Similarly Grassmann, both correctly. The Vālakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradseha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnāsya gómataḥ,
yāthā prāvo maghavan médhyātithim yāthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Val. 1).9, may bear upon the meaning of a third, 8.50(Val. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Val. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s.v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Val. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Val. 2).9, and again, on account of its more obvious construction, that 8.49(Val. 1).9 is the model after which 8.50(Val. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pībāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībataṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahi graṇvasyāvaḥ*.

8.24.19^a (Viçvamanas Vaiyaçva; to Indra)
éto nv indraṁ stāvāma sākḥāya stōmyaṁ nāram,
kr̥ṣṭīr yó viçvā abhy āsty ēka it.

8.81.4^a (Kusīdin Kāṇva; to Indra)
éto nv indraṁ stāvāmécānāṁ vāsvaḥ svarājāṁ,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçer Āṅgīrasa; to Indra)
éto nv indraṁ stāvāma çuddhāṁ çuddhēna sāmna,
çuddhāir ukthāir vavṛdhvānsaṁ çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvāna yajase pītādakṣasā*: 8.23.30^c, *ṛtāvānā samrājā pītādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *br̥hāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajjāya sukrātū*: 1.25.10^c, *sāmrajjāya sukrātuḥ*.

8.25.11^c, *āriṣyānto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu ródasī mahitvá*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhayaḥ matī*.

8.26.9^a (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vayāṁ hī vāṁ hāvāmaha ukṣanyānto vyaçvavāt,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnīka Vasiṣṭha, or others; to Açvins)
vayāṁ hī vāṁ hāvāmahe vipanyāvo viprāso vājasātaye,
tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

[8.26.11^c, sajóśasā várūṇo mitró a yamá : see under 1.36.4^a.]

8.26.16^c : 8.5.18^c, yuvábhyāṁ bhūtṽ aṇvā.

8.26.21^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgirasa ; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,
āvāṁsy á vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others ; to Ādityas)

māhi vo mahatām ávo vāruṇa mitráryaman, a : 8.47.1^a ; b : 5.67.1^c
āvāṁsy á vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1) :

māhi vo mahatām ávo vāruṇa mitra dāgūṣe,
yām ādityā abhi druho rákṣathā nēm aghāṁ ṇaṣat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit : 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman ; (your) helps do we implore.' The tautology of ávas and ávāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The páda vāruṇa mitráryaman occurs also in 5.67.1 ; 10.126.2.

8.26.22^b : 6.54.8^c ; 8.46.6^c ; 53(Vāl.5).1^d, ícānaṁ rāyá imahe.

8.27.3^d : 4.1.3^c, marútsu viṣvábhānuṣu.

[8.27.4^d, yāntā no 'vṛkām chardīḥ : see under 1.48.15^c.]

8.27.10^b, dévāso ásty ápyam : 1.105.13^b, dévēsu ásty ápyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhiṣṭaye : 8.12.19^{ab}, devām-devaṁ vó 'vase indram-indraṁ gṛṇīṣāni.

[8.27.13^c, devām-devaṁ huvema vājasātaye : see under 5.35.6^a.]

8.27.16^{ab} : 7.59.2^{cd}, prá sá kṣáyaṁ tirate ví mahír iṣo yó vo várāya dáçati.

8.27.16^c : 6.70.3^c ; 10.63.13^b, prá prajābhīr jāyate dhármanas pári.

8.27.16^d : 1.41.2^c, áriṣṭaḥ sárva edhate ; 10.63.13^a, áriṣṭaḥ sá mártō viçva edhate.

8.27.17^c, aryamā mitró vāruṇaḥ sárātayaḥ : 1.79.3^c ; 10.93.4^b, aryamā mitró vāruṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí : 7.66.4^a : 8.27.21^a, yád adyá súra údite.

8.27.21^a : 7.66.4^a, yád adyá súra údite ; 8.27.19^a, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^{b-7b},
várupo mitró aryamā.

[8.28.5^c, saptó ádhi çriyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devéṣu médhiraḥ: 1.105.14^d; 142.11^d, devó devéṣu médhiraḥ.]

[8.29.9^b, samrājā sarpírāsuti: 1.136.1^d; 2.41.6^a, tū samrājā ghr̥tāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāḥ: 8.69.15^a, arbhakó ná kumārakāḥ.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, tēnā no ádhi, &c.]

8.31.5^b, sunutá ā ca dhāvataḥ: 7.32.6^d, sunóty ā ca dhāvati.

8.31.8^b, víçvam āyur vy açnutāḥ: 1.93.3^c, víçvam āyur vy açnavat; 10.85.42^b,
víçvam āyur vy açnutam.

8.31.10^a: 8.18.16^a, ā çarma párvatānām.

8.31.11^a (Manu Vāivasvata; Dāṁpatyor açiṣaḥ)
āitu pūṣā rayír bhágaḥ svastí sarvadhātamaḥ,
urúr ádhvā svastāye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣā rayír bhágaḥ sómāḥ punānó arṣatí,
pátir víçvasya bhūmano vy ākhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, 'urúr ádhvā svastāye,' and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt dieser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{code-18code}, devānām yá ín máno yájamāna íyaksaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Dāṁpatyor açiṣaḥ)
nákiṣ táṁ kármanā naçan ná prá yoṣan ná yoṣatí,
devānām yá ín máno yájamāna íyaksaty abhíd áyajvano bhuvat.]

refrain, 8.31.15^{code-18code}

8.70.3^a (Puruhanman Āṅgīrasa; to Indra)
nákiṣ táṁ kármanā naçad yáç cakára sadāvrdham,
indram ná yajñáir víçvágūrtam f̥bhvasam ádhr̥ṣtam dhr̥ṣṇvòjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utā tyād āṣvācyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)

yāh sṛbindam ānarṇanīm pīprum dāsām ahiṣṭvam,
vādhid ugró riṇānn apāh.

9.109.22^b (Agnayo Dhiṣṇyā Āiṣvarayaḥ ; to Pavamāna Soma)
indur indrāya toṣate ni toṣate grīṇānn ugró riṇānn apāh.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhid the word grīṇānn which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣē tād indra pāuṇsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotfḥbha indra girvaṇaḥ.

8.32.12^c, indro viṣvabhir utībhiḥ : 8.12.5^c, indra viṣvabhir utībhir vavākṣitha ;
8.61.5^b ; 10.134.3^d, indra viṣvabhir utībhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyō 'vānir mahān supārāḥ sunvatāḥ sākha.

8.32.13^c, tām indram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsra vājy āvṛtaḥ.

[8.32.22^c, dhēnā indravacākaçat : 10.43.6^b, jánānām dhēnā avacākaçad vīṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāk.

8.32.24^b, sóman vīrāya çipriṇe : 6.44.14^d, sóman vīrāya çipriṇe pibadhyai.

8.32.27^c : 1.37.4^c, devāttam brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihā tyā sadhamādyā hāri hiraṇyakeçyā,
volhām abhī prāyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)
kāṇvebhīr dhṛṣṇav ā dhṛṣād vājam darsi sahasrīṇam,
piśāṅgarūpaṁ maghavan vicarṣaṇe makṣū gómantam īmahe.

8.88.2^d (Nodhas Gāutama ; to Indra)
dyukṣām sudānum tāviṣṭbhīr āvṛtaṁ girīm ná purubhójasam,
kṣumántam vājam ṣatīnam sahasrīṇam makṣū gómantam īmahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piśāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)
satyám itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
vṛṣā hy ūgra ṛṇviṣé parāvāti, vṛṣo arvāvāti ṣrutāḥ. 8.6.14^c

9.64.2^o (Kaṣyapa Mārica ; to Pavamāna Soma)
vṛṣṇas te vṛṣṇyam cávo vṛṣā vānam vṛṣā mādah,
satyám vṛṣan vṛṣéd asi.

Cf. 10.153.2^o, tvám vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ūgra ṛṇviṣé parāvāti : 8.6.14^c, vṛṣā hy ūgra ṛṇviṣé.

8.33.11^{ed}, vṛṣā rátho maghavan vṛṣaṇā hāri vṛṣā tvám ṣatakrato : 8.13.31^{abc},
vṛṣāyam indra te rátha utó te vṛṣaṇā hāri, vṛṣā tvám ṣatakrato vṛṣā
hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)
asmákam adyántamaṁ stómaṁ dhiṣva mahāmaha,
asmákam te sávanā santu ṣántamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
sācā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
tvám id dhī brahmakṛte kāmyaṁ vāsu dēṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god) ; *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayám tát ta indra sám bharāmasi yajñām ukthām turām vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sómeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{ed}—15^{ed}, divó amúṣya ṣāsato divám yayá divāvaso.

8.34.4^b: 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvéma vājasātaye ;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva; to Indra)

ā no yāhi mahemate sāhasrote çātāmagha,

divó amúṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1^{ed}-15^{ed}

9.62.14^a (Jamadagni Bhārgava; to Soma Pavamāna)

sahásrotiḥ çātāmagho vimāno rájasah kavīḥ,

indrāya pavate mādah.]

☞ 9.6.7^b

[8.34.8^a, ā tvā hótā mánurhitah: 1.13.4^c, āsi hótā mánurhitah; 1.14.11^a; 6.16.9^a, tvām hótā mánurhitah.]

8.34.11^a, ā no yāhy úpaçruti: 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva; to Indra)

ā yāhi párvatebhyah samudrásyádhi viṣṭápaḥ,

divó amúṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1^{ed}-15^{ed}

8.97.5^b (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ samudrásyádhi viṣṭápi,

yát párthive sádane vṛtrahantama yád antárikṣa ā gahi.]

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

prá vácam indur iṣyati, samudrásyádhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçéutam.

9.107.14^c (Sapta Ṛsayah; to Soma Pavamāna)

abhi sómāsa āyāvah pávante mádyam mādah,

☞ 9.23.4^{ab}

samudrásyádhi viṣṭápi maniṣīṇo matsarásaḥ svarvídah.]

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b: 2.31.1^b, ādityāi rudráir vásubhiḥ sacābhúva.

8.35.1^c-21^c, sajóṣasā uśāsā súryeṇa ca.

8.35.1^d-3^d, sómam pibatam açvinā.

[8.35.3^a, víçvair deváis tribhír ekādaçáir ihá: 1.34.11^a, ā nasatyā tribhír, &c.]

8.35.4^b-6^b, víçvehá devāu sávanāva gachatam.

8.35.4^d-8^d, iṣam no volham açvinā.

8.35.7^b-9^b, sómam sutám mahiśévāva gachathah.

8.35.7^d-9^d, trír vartír yātam açvinā.

8.35.10^b-12^b, prajāṁ ca dhattām dráviṇam ca dhattam.

8.35.10^d-12^d, úrjam no dhattam açvinā.

8.35.13^b-15^b, marútvantā jaritúr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, ādityāir yātam aṇvinā.

8.35.16^b–18^b, hatām rākṣāṁsi sēdhatam āmivāḥ.

8.35.16^d–18^d, sōmaṁ sunvatō aṇvinā.

8.35.19^b–21^b, ṣyāvāṇvāsya sunvatō madacyutā.

Cf. ṣyāvāṇvāsya sunvatāḥ 8.36.7^a; 38.8^a.

8.35.19^d–21^d, āṇvinā tirōahnyam.

8.35.22^a, arvāg rātham nī yachatam: 1.92.16^c; 7.74.2^c, arvāg rātham sāmanasā nī yachatam.

8.35.22^b: 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, pibātam sōmyam mādhu; 8.24.13^b, pibāti sōmyam mādhu.

8.35.22^{cde}–24^{cde}, ā yātam aṇvinā gatam avasyūr vām ahām huve dhattām rātnāni dāṇuṣe.

The pāda, ā yātam aṇvinā gatam, also at 8.8.6^c; the pāda, dhattām rātnāni dāṇuṣe, also at 1.47.1^d.

8.35.23^b: 8.1.25^d, vivākṣaṇasya pītāye.

8.36.1^{b-e}–6^{b-e}, pibā sōmaṁ mādāya kām ṣatakrato, yām te bhāgām ādhārayan viṇvāḥ sehanāḥ pītānā urū jṛāyaḥ sām apsuḥjīn marūtvaṁ indra satpate.

Cf. 8.95.3^a, pibā sōmaṁ mādāya kām.

8.36.4^a (Ṣyāvāṇva Ātreya; to Indra)

janitā divō janitā pṛthivyāḥ pibā sōmaṁ mādāya kām ṣatakrato,

~~refrain~~ : see prec. item

yām te bhāgām ādhārayan viṇvāḥ sehanāḥ pītānā urū jṛāyaḥ sām apsuḥjīn marūtvaṁ indra satpate,

~~refrain~~ : see prec. item

9.96.5^b (Pratardana Dāivodāsi; to Pavamāna Soma)

sōmah pavate janitā matnām janitā divō janitā pṛthivyāḥ,

janitāgnér janitā sūryasya janitēndrasya janitōta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* I. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* II. 262 ff. For the repeated pāda cf. 2.40.1^b, jānanā divō jānanā pṛthivyāḥ.

8.36.7^a = 8.37.7^a (Ṣyāvāṇva Ātreya; to Indra)

ṣyāvāṇvāsya sunvatās (8.37.7, rébhatas) tātā ṣṇu yāthāṣṇor ātreḥ karmāṇi kṛvatāḥ,

prā trasādasyum āvitha tvām éka in nṛṣāhya indra brāhmāṇi (8.37.7, kṣa-trāṇi) vardhayān.

8.38.8^a (Çyāvaçva Ātreya ; to Indra and Agni)
 çyāvāçvasya sunvató 'trīṇām çṛṇutaṁ hávam,
 indrāgni sómapitaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19^{b-21}.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed-8bed}, indra viçvābhir utibhiḥ, mādhyamīnāsya sávanasya vṛtrahann anedya píḁa sómasya vajrivaḥ.

For the first of these pádas see also under 8.32.12^o.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhataṣ (8.36.7^a, sunvatás) tātāḥ çṛṇu : 8.38.8^a, çyāvāçvasya sunvatāḥ.

8.38.1^{c-3c}, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahánāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvaçva Ātreya ; to Indra and Agni)
 idám vām madirám mādhv ádhukṣann ádribhir nárah,
 [indrāgni tāsya bodhatām.] ☞ refrain, 8.38.1^{c-3c}

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idám te somyám mādhv ádhukṣann ádribhir nárah,
 juṣāṇā indra tát píba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñám iṣṭāye ; 5.72.3^b, juṣéthām yajñám iṣṭāye.

8.38.4^{c-6c}, indrāgni á gataṁ narā.

Cf. 3.12.1^a, indrāgni á gataṁ sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^{c-9c} : 6.60.9^c, indrāgni sómapitaye.

8.38.8^a, çyāvāçvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatás (8.37.7^a, rébhataṣ) tātāḥ çṛṇu.

8.38.9^{abc} (Çyāvaçva Ātreya ; to Indra and Agni)
 evá vām ahva útāye yáthāhuvanta médhirāḥ,
 [indrāgni sómapitaye.] ☞ refrain, 8.38.7^{c-9c}

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aṇvins)
 evá vām ahva útāye yáthāhuvanta médhirāḥ,
 [nāsatyā sómapitaye] [nābhantām anyaké same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^{c-9c} ; pāda 8.42.6^c in 8.42.4^{c-6c} (cf. áṇvinā sómapitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indrāgnyór āvo vṛṇe: 8.94.8^b, devānām āvo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nābhantām anyaké same.

8.39.6^d, agnīr dvārā vy ūṛṇute: 1.128.6^e, agnīr dvārā vy ūṛṇati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2ⁿ, agnīm yajñēsu pūrvyām.

[8.40.5^e, indra īṣāna ójasā: 1.11.8^a; 8.76.1^b, indram īṣānam ójasā.]

Cf. also 8.6.41^b, éka īṣāna ójasā.

[8.40.6^e, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^e; 9.61.29^e, sāsahyāma pṛtanyatāh.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāh: 1.132.1^{bc}, indratvotāh
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāh.

8.40.9^b, pūrvīr utā prācāstayah: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prānītayah
pūrvīr utā prācāstayah.

8.40.10^e, 11^e, utō nū cid yā ójasā (11^e, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jéṣat svārvatīr apāh: 8.40.11^e, ájāih svārvatīr apāh; 1.10.8^e, jéṣah
svārvatīr apāh.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pátayo rayīnām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmā ū śū prābhūtaye vāruṇāya marúdbhyó 'reā vidúṣtarebhyah,
yó dhītā mānuṣānām paçvó gā iva rákṣati nābhantām anyaké same.]

refrain, 8.39.1^f ff.

9.61.12^b (Amahiyu Āngirasa; to Soma Pavamāna)
sā na indrāya yājyave vāruṇāya marúdbhyah,
varivovīt pári srava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b; see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śū samanā girā pitṛnām ca mánmabhih,

nābhākāsyā prācāstibhir yāh síndhūnām ūpodayé saptāsvasā sā madhyamó
nābhantām anyaké same.]

refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gaupāyana and others; to Viṣve Devāḥ)
 máno nv á huvāmahe nārāṇsēna sōmena,
 pitṛñām ca māmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, nāsatyā sōmapitaye.

Cf. 8.8.5^b, ācvinā sōmapitaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa irate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarsaṇe.

8.43.11^{b+c} (Virūpa Āṅgīrasa; to Agni)
 ukṣānnāya vaçānnāya sōmaprsthāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yāsminn ācvasa ṛṣabhāsa ukṣāno vaçā meṣā avasrsthāsa āhutaḥ,
 kilālapē sōmaprsthāya vedhāse hrđā matim janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgīrasa; to Agni)
 yajñānām rathye vayām tigmājambhaya vīlāve,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[8.43.15^c, āgne vīrāvatiḥ iṣam: 1.12.11^c; 9.61.6^b, rayim vīrāvatiḥ iṣam.]

8.43.16^c: 1.12.12^c, imām stómam juṣasva me: 1.12.12^c, imām stómam juṣasva naḥ.

8.43.18^b, 29^b, vīçvāḥ suksitāyāḥ pṛthak.

[8.43.20^c, vāhniḥ hótāram īlate: 6.14.2^c; agniḥ hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgīrasa; to Agni)
 tám iṣva yā āhuto 'gnir vibhrājate ghr̥tāiḥ,
 imām naḥ ṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
 asmākam ūrjā rātham pūṣā aviṣtu māhinah,
 bhūvad vājanam vṛdhā imām naḥ ṛṇavad dhāvam.

Cf. ṛṇutā (and ṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçām rājanam ādbhutam ādhyakṣam dhārmanam imām,
agnīm ile sá u çravat.

8.44.6^c (The same)
mandrām hótāram ṛtvijam citrābhanum vibhāvasum,
agnīm ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyah.

8.43.31^b: 3.9.8^b; 8.102.11^a, çīrām pāvakāçociṣam; 10.21.1^d, çīrām pāvakāçociṣam
vīvakṣase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ,
çārdhan támāñsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu; to Pavamāna Soma)
pāvamāna máhi çrāvaç, citrébhir yāsi raçmibhiḥ, 9.4.1^b
çārdhan támāñsi jighnase víçvāni dāçúṣo grhé.

Cf. 9.66.24^c, kṛṣṇā támāñsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the
relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agnīm ile sá u çravat.

8.44.9^c: 6.52.12^c, cikitvān dāivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, prāti śma deva rīṣataḥ.

8.44.13^a: 7.16.1^b, ūrjō nāpātam ā huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, devāir ā satsi barhīsi.

8.44.19^a: 3.10.1^a, tvām agne manīṣṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no girāhi.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómair iṣemāgnāye: 8.43.11^c, stómair vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayām agne tvé āpi.

377] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.45.21

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṇaya.

8.45.1^b, śrñānti barhīr anuṣāk : 1.13.5^a, śrñitā barhīr anuṣāk ; 3.41.2^b, tistirē
barhīr anuṣāk.

8.45.10^a—3^c, yēśām indro yūvā sakhā.

8.45.4^{bc} (Triṣoka Kāṇva ; to Indra)
ā bundām vṛtrahā dade jātāḥ pṛchad vī mātāram,
kā ugrāḥ ké ha ṣṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)
jajñānó nū catākratur vī pṛchad itī mātāram,
kā ugrāḥ ké ha ṣṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with
prāti tvā çavasī vadad : in 8.77.2^a with ād im çavasy ābravid. See Aufrecht in the Preface to
his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff.
(Cf. also ibid. ii. 246.)

8.45.7^c, rathītamo rathīnām : 1.11.1^c, rathītamaṁ rathīnām.

8.45.10^b (Triṣoka Kāṇva ; to Indra)
vṛjyāma te pári dvīśó 'raṁ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.2^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
āraṁ hī śmā sutēṣu paḥ sōmeṣv indra bhūṣasi,
āraṁ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that
hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit
stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.'
This translation makes Indra the subject of both distichs ; unlikely, because the pāda āraṁ
te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready
for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same
difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra,
deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our
pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical :
supply the verb gáchāmaḥ, or the like, and observe 8.92.27, āraṁ gamāma te vayām. The
elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born,
as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānaic cid yānto adrivaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hī tvā dhanamjayām.

8.45.15^c, tāsya no véda ā bhara : 1.81.9^c, téśām no véda ā bhara.

[8.45.21^a, stotrām indrāya gāyata : 8.89.1^a, brhād indrāya gāyata.]

[8.45.21^b, puruṣṛṇmāya sātvaṇe : 6.45.22^b, puruḥutāya sātvaṇe.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛṣāyāsi naḥ ; also refrain in 8.93.28^c—30^c.

8.45.40^c—42^c, vāsu spārhañ tād ā bhara.

8.46.3^{b+c} (Vaça Aṇvya ; to Indra)

ā yāsyā te mahimānañ gātāmūte gātakrato,
gīrbhīr grṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtañ sáhaskṛtañ gātāmūtiñ gātákratum,
samānañ indram āvase havāmahe vāsavānañ vasūjūvañ.

8.54(Vāl. 6).1^b (Mātariṣvan Kāṇva ; to Indra)

etāt ta indra viryañ gīrbhīr grṇānti kārāvaḥ,
tē stobhanta ūrjam āvan ghṛtaçcūtañ pāurāso nakṣan dhṛtibhiḥ.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, īcānañ rāyā imahe.

8.46.8^{a+b} (Vaça Aṇvya ; to Indra)

yās te mado vāreṇyo yā indra vṛtrahāntamaḥ,
yā adadīḥ svār nṛbhīr yāḥ pṛtanāsu duṣṭārāḥ.

9.61.19^a (Amahṛyu Āṅgīrasa ; to Soma Pavamāna)

yās te mado vāreṇyas tēnā pavasvāndhasā,

devāvīr aghaçañsahā.]

9.24.7^c

8.92.17^b (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yās te citrāçravastamo yā indra vṛtrahāntamaḥ,

yā ojodātamo madaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhīr nṛbhīr ātrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭāro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing *motifs*.—Cf. the pādas, vṛṣā mado vāreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çūro āstā pṛtanāsu duṣṭārāḥ, 4.36.6^a.

8.46.9^d (Vaça Aṇvya ; to Indra)

yó duṣṭāro viçvavāra çravāyyo vājeṣv āsti tarutā,
sā naḥ çaviṣṭha sāvānā vaso gahi gamēma gōmati vrajé.

8.51(Vāl. 3).5^d (Ṣruṣṭigu Kāṇva ; to Indra)

yó no datā vāsūnām indram tāñ hūmahe vayām,]

vidmā hy āsya sumatīñ nāvīyastīñ gamēma gōmati vrajé.

6.46.3^b

Cf. 1.86.3^a, sá gāntā gōmati vrajé ; and 7.32.10^d, gāmat sá gōmati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3^b
yām āditya abhi druho rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo
va utāyaḥ.] 5.67.1^c—18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 5.67.1^c
[ūvāṇsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^c, anehāsas tvūtayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmanī.

8.47.9^b: 6.75.12^d, 17^d, āditih çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih çārma yachatu,] 6.75.12^d
mātā mitrāsya revāto [ryamṇo vāruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ.] 1.136.2^e; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhanaka; to Viçve Devāḥ)

viçvasmān no āditih pātṛ ānhaso mātā mitrāsya vāruṇasya revātah,
svārvaḥ jyōtir avṛkām naçimahi [tād devānām āvo adyā vṛṇīmahe.]

5.67.1^c—18^{ef}

8.47.9^d: 1.136.2^e, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c, trité (17^c, evā) duṣvāpnayān sārvaṁ.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgaso vayām,
ūṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchatv [anehāso va utāyaḥ suūtāyo va
utāyaḥ.] 5.67.1^c—18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duṣvāpnagnam)

ājāiṣmādyāsanāma cābhūmānāgaso vayām,

jagratsvapnāḥ saṁkalpāḥ pāpō yām dvīṣmās tām sā çhatu yō no dvēṣti
tām çhatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^a (Pragātha Kāṇva ; to Soma)

antāc ca prāgā āditir bhavasy avayatā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ grāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārayā mādhvā pṛcānās tiró rōma pavate ādrudgdaḥ,
indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhí vásyaso naḥ: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā naḥ svastí táva smasi vṛatyās tāsya viddhi,
ālartí dākṣa utá manyúr indo má no aryó anukāmām párā dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuniti)

ásunte púnar asmāsu cākṣuḥ púnāḥ prāṇám ihá no dhehi bhógam,
jyók paçyema sūryam uccárantam, ánumate mṛlāyā naḥ svastí.

4.2.4.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niśasátthā nṛcākṣāḥ,
yát te vayām pramināma vṛatāni sá no mṛla suṣakhá deva vásyah.

10.2.4^a (Trita Āptya ; to Agni)

yád vo vayām pramināma vṛatāni vidúṣām devā áviduṣtarāsaḥ,
agníḥ tād viçvam á pṛṇāti vidván yébhír devān ṛtúbhiḥ kalpāyāti.

Of. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yātra pratirānta áyuh.

[8.48.12^b, ámartyo mártyaṇ āvivéça: 4.58.3^d, mahó devó mártyaṇ á viveça.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayām syāma pátayo rayiṇām.

8.48.14^c, váyam sómasya viçváha priyāsah: 2.12.15^c, vayām ta indra viçváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvīraso vidátham á vadema.

8.49(Vā1.1).1^b (Praskāṇva Kāṇva ; to Indra)

abhí prā vaḥ surádhasam indram arca yáthā vidé,
yó jaritṛbhyo maghávā purúvasuḥ sahásreṇeva çikṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prā gópatiṁ giréndram arca yáthā vide,
sūnūm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1^a:
arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vā1.1).5^a: 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

ā na stómam ūpa dravāḥ dhiyānó ācvo ná sotr̥bhīh,

॥ 8.5.7^a

yām te svadhāvan svadāyanti dhenāva indra kāṇveṣu rātāyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvarā iyānó ātyo ná toḥate,

yām te svadhāvan svādanti gūrtāyaḥ pāure chandayase hāvam.

The repeated pāda in the second Vālahilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām ná vīrām nāmasōpa sedima vibhūtim āksitāvasum,

udrīva vajrinn avató ná siñcaté kṣārantindra dhrtāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prā vīrām ugrām vīvicīm dhanasp̥tām vibhūtim rādhaso mahāh,

udrīva vajrinn avató vasutvanā sādā pipetha dācūṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā prthivyām ādhi . . . ugrá

ugrēbhir ā gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā

prthivyām divi . . . ṛṣvā ṛṣvébhir ā gahi ; 8.3.17^d, ugrá ṛṣvébhir ā gahi.

8.49(Vāl.1).8^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsya gómataḥ,

yáthā právo maghavan médhyaṭithīm yáthā nípatithīm dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma cūra návyasaḥ,

॥ 8.24.8^b

yáthā práva étaḥ k̥tvye dháne yáthā vácam dācavraje.

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dācavraje,

yáthā góḥarye ásanor ṛjīcvanáindra gómad dhīraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghánthe dāmūnasi,

yáthā góḥarye ásiṣāso adrivo máyi gotráṁ hariḥriyam.

8.50(Vāl.2).5^c, yām te svadhāvan svādanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yām te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6^c, udrīva vajrinn avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā prthivyām divi, . . . ṛṣvā ṛṣvébhir ā gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā prthivyām ādhi . . . úgra ugrēbhir ā gahi ; 8.3.17^d, ugrá ṛṣvébhir ā gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra nāvyaṣaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçaṁ kftvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyatithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor rjijvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyatithāu púṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vívasvati sómam çakrápibaḥ sutám,
yāthā trté chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indraṁ tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
[vasūyāvo vásupatim çatakrátum stómair indraṁ havāmahe.] cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargha Prāgātha; o Indra)
tvám hi rādhaspate rādhaso maháh kṣáyasyāsi vidhatáh,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi viṣṇus tríṇi padā vicakramé: 1.22.18^a; 8.12.27^b, tríṇi padā vi cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi ṇṇavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datā sá naḥ pitā mahāñ ugrā iṇānakṣt,
āyāmann ugró maghāvā purūvāsūr gōr āṇvasya prā datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇīṣā u stuṣé mahāñ ugrā iṇānakṣt,
éhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indrañ tām gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso dānāya cīkṣasi sá rāyās pōṣam
aṇnute.

8.52(Vāl.4).6^{cd} (Āyu Kāṇva ; to Indra)
,yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati,] 8.51(Vāl.3).6^{ab}
vasūyāvo vásupatīñ cātákratuñ stómāir indrañ havāmahe.

8.61.10^{cd} (Bhargava Pragātha ; to Indra)
ugrābhūr mrakṣakṣtvā purāṇdaró yādi me gr̥ṇāvad dhāvam,
vasūyāvo vásupatīñ cātákratuñ stómāir indrañ havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoñí sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṇānam rāyā imahe.

8.53(Vāl.5).2^b, vāvṛdhanó divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vajayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jānesv á yé arvāvatīndavah : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsah parāvāti yé arvāvatī sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛmpási.

8.53(Vāl.5).6^d, krātuñ punatā ānuṣák : 8.12.11^b, krātuñ punṛta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yās te sūdhīṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādyo vṛdhé : 8.3.1^c, apír no bodhi sadha-
ādyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇānti kārāvah.

8.54(Vāl.6).6^d : 4.8.6^b, sasavānso ví gr̥ṇvire.

8.54(Vāl.6).7^d: 9.61.15^b, dhuksāsva pipyūṣim iṣam ; 8.7.3^c, dhuksānta pipyūṣim iṣam ; 8.13.25^c, dhuksāsva pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8^a, vayāṁ ta indra stómebhir vidhema : 5.4.7^a, vayāṁ te agna uktháir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutih)
bhūrīd indrasya vīryāṁ vy ákhyam abhy áyati,
rádhas te dasyava vṛka.

8.56(Vāl.8).1^a (Prṣadhra Kāṇva ; Praskaṇvasya dānastutih)
prátī te dasyave vṛka rádho adarṣy áhrayam,
dyáur ná prathiná čávaḥ.]

cf. 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra vīryāṁ.

8.56(Vāl.8).1^c : 1.8.5^c, dyáur ná prathiná čávaḥ.

[8.56(Vāl.8).5^c, agnīḥ čukréṇa čocīṣā : ágne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvāṁ devás tráya ekādaśasḥ : 9.9.2.4^b, víṣve devás, &c.]

8.57(Vāl.9).4^a, ayāṁ vām bhāgó níhito yajatrā : 1.183.4^c, ayāṁ vām bhāgó níhita iyāṁ gñ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadhéyāni sisrata indrāvaruṇā prā mahé sutéṣu vām,
yajñé-yajñe ha sávanā bhuṛanyátho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sú me jaritāḥ sábhivegó yát sunvaté yájamānāya čikṣam,
ánāçirdām ahām asmi prahantá satyadhvñtaṁ vṛjināyántam ábhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indrāvaruṇā mahimānam áçata : 1.85.2^a, tá ukṣitāso mahimānam áçata.]

[8.59(Vāl.11).3^c, tábhīr daçvānsam avataṁ çubhas patī : 1.47.5^c, tábhīḥ çv āsmān avataṁ, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sāumanasām ádrptaṁ ráyás pósaṁ yájamāneṣu dhattam,
prajāṁ puṣṭīm bhūtim asmāsu dhattaṁ dirghayutvāya prā tirataṁ na áyuh.

10.17.9^d (Devagravas Yamāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
sahasrāṅghām ilō ātra bhāgām rāyās pōṣam yājamāneṣu dhehi.

10.122.8^c (Citramahas Vasiṣṭha ; to Agni)

nī tvā vasiṣṭhā ahvanta vājinaṁ gr̥nānto agne vidātheṣu vedhāsah,
rāyās pōṣam yājamāneṣu dhāraya yūyām pāta svastibhiḥ sādā naḥ.]
☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hōtāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñeṣu pūrvyām.

8.60.3^c, mandrō yajīṣṭho adhvarēṣv īdyaḥ : 4.7.1^b, hōtā yajīṣṭho adhvarēṣv īdyaḥ.

8.60.3^d : 1.127.2^c, viprebhiḥ ṣukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogham ā vahocató yaviṣṭhya devān ājasra vitāye,
abhī prāyaṁsi súdhita vaso gahi mándasva dhītíbhīr hitāḥ.

10.140.3^b (Agni Pavaka ; to Agni)

úrjo napaj jātavedaḥ suçastíbhīr mándasva dhītíbhīr hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpasaḥ citrótayo vāmājataḥ.

8.60.8^a, mā no mártāya ripāve rakṣasvine ; 8.22.14^c, mā no mártāya ripāve
vājīnivasū.

[8.60.10^a, pāhī viçvasmād rakṣāso ārāvṇaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pītanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pītanāsu
çātrūn.

8.60.14^d : 8.23.27^a, vānsvā no vāryā purú.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hōtāraṁ carṣaṇīnām.

8.60.18^{cd}, īṣanyāyā naḥ pururūpam ā bhara vājam nédiṣṭham ūtāye : 8.1.4^{cd},
ūpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

āgne jārītar viçpātis tepānō deva rakṣāsah,
āproṣiān gr̥hāpatir mahān asi divās pāyūr duroṇayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

āgne gr̥hṭāsya dhītíbhīḥ tepānō deva çociṣā,
[ā devān vakṣi yāksi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yánto adrivaḥ: 8.45.11^a, çánaiṣ cid, &c.]

8.61.5^b: 10.134.3^d, indra viçvābhīr utībhiḥ; 8.12.5^c, indra viçvābhīr utībhir vavākṣitha; 8.32.12^c, indro viçvābhīr utībhiḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āçvasya purukṣd gāvām asy útso deva hiranyāyaḥ,
nākir hi dānam parimārdhiṣat tvē yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhūrayāpó vāsāno arṣasi,

ā ratnadhā yōnim ṛtasya sīdasy útso deva hiranyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāura is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^c.

8.61.10^{cd}: 8.52 (Vāl. 4).6^{cd}, vasūyāvo vāsupatim çatākratuṁ stómāir indram havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tātō no ābhayaṁ kṛdhi,

māghavañ chagdhī tāva tām na utībhir ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çasa Bhāradvāja; to Indra)

vī rākṣo ví mṛdho jahi ví vṛtrāsya hānū ruja,

vī manyūm indra vṛtrahann amītrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Vāl. 3).6^{cd}, tām tvā vayām maghavann indra girvaṇaḥ sutāvanto havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^a—6^e, 7^d—9^d, 10^a—12^e, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca çānsyā: 1.8.10^b, stōma ukthām ca çānsyā.]

[8.63.3^c, stuṣe tād asya pāuṁsyam: 1.80.10^c, mahāt tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramiṣṭa jīvāse: 1.155.4^d, urú kramiṣṭorugāyāya jīvāse.

8.64.1^b : 1.10.7^d, kṛṇuṣvā rādho adriṣaḥ.

[8.64.4^c, óbhé pṛṇāsi ródasi : 10.140.2^d, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛnakṣi rodasi.

[8.64.6^c, asmākaṁ kāmam ā pṛṇa : 1.16.9^a, sémām naḥ kāmam ā pṛṇa.]

8.64.7^c, brahmā kás tām saparyati : 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c : 8.4.12^d, tásyéhi prā dravā pība.

8.64.12^c, éhīm indra drāvā pība : 8.17.11^c, éhīm asyā drāvā pība.

8.65.1^{ab} : 8.4.1^{ab}, yád indra prág ápaḥ údañ nyāḥ vā hūyāse nṛbhiḥ.

8.65.2^b (Pragātha Kāṇva ; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṛṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva ; to Agni and Maruts)

ágne yāhi marútsakha rudrébhiḥ sómapitaye,

sóbharyā úpa suṣṭútīm mādáyasva svāṛṇare.

Of 8.6.39^a, mándasvā sū svāṛṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye : índraṁ sómasya, &c. ; see under 1.16.3.]

8.65.5^b : 8.52 (Val. 4).5^b, mahān ugrá ṛṇanakṛt.

8.65.6^b : 5.20.3^d ; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c : 1.13.7^c ; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c ; 8.43.23^a, tām tvā vayām havāmahe.

8.65.8^{ab}, idám te somyām mādhy ádhukṣann ádribhir nárah : 8.38.3^{ab}, idám vām madiráṁ mādhy ádhukṣann ádribhir nárah.

8.65.9^c : 1.9.8^a ; 44.2^d, asmé dhehi grávo brhát.

8.65.12^c (Pragātha Kāṇva ; to Indra)

nápato durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nabhānediṣṭha Mānava ; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto [vrajām gómantam açvínam,

sahásraṁ me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b : 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómaṁ juṣṣāpā ā gahi : 1.16.5^a, sémām na stómam ā gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi : 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{ed}, nahi tvád anyāḥ puruhūta kác canā mághavann āsti mardītā ; 1.84.19^c, ná tvád anyó maghavann asti mardītā.]

8.67.1^c, 10^c, sumṛīkāṁ (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītráryaman : 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mitra dāçúṣe.

8.67.4^b : 5.67.1^c ; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c : 8.26.21^c, ávāṁsy ā vṛṇīmahe.

8.67.6^c : 8.20.26^b, tēnā no ádhi vocata.

8.67.18^b : 8.18.12^b, úditya yān múnocati.

8.68.1^d : indra çaviṣṭha sátpate : 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c : 8.1.3^b ; 15.12^b, nūnā hávanta útāye.

8.68.7^b, índram codāmi pītāye : 3.42.8^b, sómaṁ codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa ; to Indra)
tvótasas tvā yujāpsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
áyāma dhīvato dhīyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prā-pra vas triṣṭúbham iṣam : 8.7.1^a, prā yád vas, &c.]

8.69.3^b : 1.84.11^b, sómaṁ çṛṇanti pṛçṇayaḥ.

8.69.3^d : 1.105.5^b, triṣv ā rocané divāḥ.

8.69.4^b : 8.49(Vāl. 1).1^b, índram area yáthā vidé.

8.69.6^b : 8.7.10^b, duduhré vajriṇe mādhu.

8.69.7^b, grhām índraç ca gánvahi : 1.135.7^c ; 4.49.3^b, grhām índraç ca gachatam.

8.69.9^d : 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d : 9.1.9^c ; 4.4^b, sómam índrāya pátave ; 9.24.3^b, sóméndrāya pátave.
Added in proof.

8.69.11^{b+e} (Priyamedha Āṅgirasa ; to Indra)
 āpād indro āpād agnir viçve devā amatsata,
 vāruṇa id ihā kṣayat tām āpo abhy ānūṣata vatsām saṁçigvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 ād asya çuṣmīṇo rāse viçve devā amatsata,
 yādī góbhir vasūyāte.
 9.61.14^b (Amahryu Āṅgirasa ; to Soma Pavamāna)
 tām id vardhantu no giro vatsām saṁçigvarīr iva,
 yā indrasya hrdaṁśāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro viçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) devāso ná kumārakāḥ.]

8.69.16^a : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem ithā namasvīna úpa svarājam āsate.

8.69.18^a : 1.30.9^a, ānu prātnāsyāṭukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármanā naçat.

8.71.6^c, prá ṇo naya vásyo ácha : 6.47.7^b, prá no naya pratarām vásyo ácha ;
 10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvám içiṣe vásūnām : 1.170.5^a, tvám içiṣe vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyaḥ ; 3.51.6^d, sákhe vaso jaritṛbhyo váyo dhāḥ.

8.71.10^d, purupraçastām útāye : 8.12.14^c, purupraçastām útāya řtāsya yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásūm sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo viçi.

[8.71.12^a, agnīm vo devayajyáyā : 5.21.4^a, devām vo devayajyáyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty ādhvaré ; 10.21.6^b, ágne prayaty ādhvaré.

8.71.13^b, içe yó váryāṇām : 1.5.2^b ; 24.3^b, içānaṁ váryāṇām ; 10.9.5^a, içānā váryāṇām.

[8.72.3^b, rudrām paró manīṣāyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, ūpa srákveṣu bāpsataḥ : 7.55.2^d, ūpa srákveṣu bāpsato ní ṣu svapa.

[8.72.16^a, ádhukṣat pipyúṣim iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṇvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávah.

8.73.5^{ab}, yád adyá kárhi kárhi cie chuṇṇyátām imám hávam : 5.74.10^{ab}, áṇvinā yád dha kárhi cie chuṇṇyátām imám hávam.

8.73.10^b, ṇṇutám ma imám hávam : 2.41.13^b = 6.52.7^b, ṇṇutá ma imám hávam ; 8.85.2^b, imám me ṇṇutám hávam.

8.73.14^{ab}, á no gávyebhir áṇvyāih sahásrāir ūpa gachatam : 6.60.14^{ab}, á no gávyebhir áṇvyāir vasavyāir ūpa gachatam.

[8.73.18^a, púram ná dhr̥ṣṇav á ruja : 9.108.6^d, varmíva dhr̥ṣṇav, &c.]

[8.74.5^a, am̐tam jātávedasam : 6.48.1^c, prá-pṛa vayám am̐tam jātávedasam.]

8.74.5^b, tirás támāṁsi darçatám : 3.27.13^b, tirás támāṁsi darçatáḥ.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádháva řtajata súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vākṣan váyo ná túgryam : 8.3.23^c, ástaṁ váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmín mahāadhané párá varg bhārabhīd yatha : 6.59.7^{cd}, mā no asmín mahāadhané párá varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.11.8^a, índram íṇam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājreṇa çatáparvanā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)
marútvantam řīṣīṇam ójasvantām virapeṇam,
índram gīrbhīr havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám řīṣāham vásor mandānám ándhasaḥ,

abhi vatsām ná svásareṣu dhenáva, índram gīrbhīr navāmahe. 2.2.2^b

8.76.6^a : 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c : 1.22.1^c ; 2.3.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya
pitáye.

[8.76.7^b, pibā sómaṁ çatakrato : 3.37.8^c, indra sómaṁ, &c.]

8.76.9^b, sutāṁ sómaṁ diviṣṭiṣu : 1.86.4^b, sutāḥ sómo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

pibéd indra marútsakhā [sutāṁ sómaṁ diviṣṭiṣu,]

cf. 1.86.4^b

vájraṁ çiqāna ójasā.

10.153.4^c (Devajāmayā Indramātarah ; to Indra)

tvām indra sajósasam arkāṁ bibharsī bāhvóh,

vájraṁ çiqāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad iti mātāram, ká ugrūh kē ha çṛṇvire : 8.45.4^{bc}, jatāh pṛchad
vī mātāram, ká ugrūh kē ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara : see under 5.6.1^c.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sám gatā víçvā ca soma sáubhagā,

sudátv áparihvṛta.

9.4.2^b (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)

[sānā jyótiḥ sánā svāḥ, víçvā ca soma sáubhagā,

cf. 9.9.9^c

[áthā no vāsýasas kṛdhi.]

cf. refrain, 9.4.10^c—10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávam-yávam no ándhasā puṣṭām-puṣṭām pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvām na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ : 6.44.10^d, kím aṅgá radhracódanaṁ tvāhuh.

[8.80.7^c, iyām dhír ṛtvíyāvati : 8.12.10^a, iyām ta ṛtvíyāvati (sc. dhíh).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv indraṁ stávāma.

8.82.2^a : 1.23.1^a, tivráh sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çām hṛdé : 10.86.15^c, manthás ta indra çām hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyám ádribhiḥ sutáḥ: 1.135.2^a, túbhyāyám sómāḥ páripato ádribhiḥ.

8.82.7^c–9^c, píbéd asya tvám iṣe.

8.82.9^b (Kusidin Kāṇva; to Indra)

yám te cyeṇáḥ padābharat tiró rájáṅsy áspṛtam,

píbéd asya tvám iṣe.]

refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥcepa Ājigarti; to Soma Pavamāna)

eṣā divām vy ásarat tiró rájáṅsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yñyám ṛtasya rathyaḥ.

[8.83.4^b, vāmān várūṇa cāṅsyam; 8.18.21^b, nṛvād varuṇa cāṅsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yñyám hí śphā sudānavaḥ.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, prēṣṭham vo átithim (stuṣe): 1.186.3^a, prēṣṭham vo átithim grñiṣe.

8.84.1^c, agním ráthaṁ ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, víçvam tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyāvanam ājiṣu.

8.85.1^a, á me hávam nāsatyā: 1.183.5^d, á me hávam nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvām.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pitāye.

[8.85.2^b, imám me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádabhyam.

[8.85.6^a: gáchataṁ dáçuṣo grhám: 8.5.5^c; 22.3^d, gántārā dáçuṣo grhám.]

8.86.1^c–3^c, tá vām víçvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vāsiṣṭha, or others; to Aṇvins)
pībataṁ gharṁāṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vedaśa vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivēriṇam.

10.40.13^a (Ghoṣā Kākṣivati; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm sahāvīram vacasyāve,
kṛtām tīrthām suprapāṇām ṣubhas pati sthāpūṁ pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viṇvābhīr utībhīḥ; 8.8.1^a, ā no viṇvābhīr utībhīḥ; 7.24.4^a,
ā no viṇvābhīr utībhīḥ sajósāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhiḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b: 8.13.11^b, āṇvebhīḥ prusitāpsubhiḥ.

8.87.5^c, dāsrā hiraṇyavartanī ṣubhas pati: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsrā hiraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātām sōmam ṛtāvṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām ná svāsareṣu dhenāvaḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gṛbhīr navāmahe: 8.76.5^c, indram gṛbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vājasātaye: 1.130.1^c, mánhiṣṭham vājasātaye.

[8.89.1^a, bṛhād indrāya gayata: 8.45.21^a, stotrām indrāya gayata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)
āpādhamaḍ abhiṇastir aṇastihāthéndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1 : Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

[vibhrājāñ jyōtiṣa svār āgacho rocanām divāñ,

8.98.3^{ab}

devās ta indra sakhyāya yemire.

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatāparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, ā sūryam rohaya divi; 1.7.3^b, ā sūryam rohayad divi.

[8.90.5^a, tvām indra yaçā asi: 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantañ karambhīṇam apūpāvantañ ukthīnam.

8.91.3^d (Apālā Ātreya; to Indra)

ā canā tvā cikitsāmō 'dhi canā tvā nēmasi,

ṣānair iva ṣanakāir ivēndrāyendo pāri srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)

prā dhanvā soma jágvrir indrāyendo pāri srava,

[dyumāntañ ṣiṣman ā bharā svarvidam.]

9.29.6^c

The repeated pāda is refrain in 9.112.1^{ff.}; cf. also 9.56.4^b, svādūr indo pāri srava; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhī prā gāyata.

8.92.2^a: 8.15.1^b, puruhūtām puruṣtutām.

8.92.5^a, tām v abhī prārcata: 8.15.1^a, tām v abhī prā gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram sōmasya pitāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyā pītvā mādānām devō devāsyāyujasā,

viçvābhī bhūvanā bhuvāt.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

asyā pītvā mādānām indro vṛtrāṇy apratī,

jaghāna jaghānac ca nū.

8.92.11^c: 8.68.9^c, jāyema pṛtsū vajrivah.

[8.92.12^a: vāyam u tvā ṣatakṛato: 6.45.25^a, imā u tvā ṣatakṛato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indrāti ricyate.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmiṇ viçvā ādhi çriyaḥ: 1.139.3^d, yuvór viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, ā tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sīndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

āram āçvāya gāyati çrutākakṣo āram gāve,

āram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

indo yād ādribhiḥ sutāḥ pavitraṁ paridhāvasi,

āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, āram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mātṣvā sutāsyā gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)

sā na indraḥ çivāḥ sākḥāçvāvad gómad yāvatamat,

urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gómad yāvatamat suvīryam,

yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita

vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yād vā pravṛddha satpate: 8.12.8^a, yādi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāns tām indra gachasi.

9.65.22^{ab} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvāti.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvāti sunviré jāneṣv ā yé arvāvātīndavaḥ. See Hillebrandt, Ved. Myth. I. 123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣmanā saparyataḥ.

[8.93.19^c, káyā stotṛbhya ā bhara : see under 5.6.1^a.]

8.93.20^c : 1.16.8^c, vṛtrahā sómapiṭaye.

8.93.22^b, uçānto yanti vitāye : 1.5.5^b, çúcayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihā tyā sadhamādya.

[8.93.25^a, túbhyaṁ sómāḥ sutā imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutā imé.]

[8.93.26^b, dādhad rātnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dādhad rātnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛṇáyasi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny ā bhara : 10.191.1^d, sá no vásūny ā bhara.]

8.93.30^b : 8.17.3^c ; 51(Vāl. 3).6^d ; 61.14^d, sutāvanto havāmahe.

8.93.31^a, 31^c–33^c, ūpa no hāribhiḥ sutām.

8.93.34^b, ṛbhuksānam ṛbhūm rayīm : 4.37.5^a, ṛbhūm ṛbhuksāno rayīm.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryā ā sādā gṛṇanti kāravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapiṭaye.

[8.94.4^a, āsti sómo ayām sutāḥ : 5.40.2^b ; 8.13.32^b, víçā sómo ayām sutāḥ.]

[8.94.8^b, devānām ávo vṛṇe : 1.38.10^b, indrāgnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marútaḥ sômapitaye.

8.94.10^c–12^c, ásyā sômasya pitáye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsám ná mātáraḥ.

[8.95.2^b, sutása indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutésv indra girvaṇaḥ.]

8.95.3^c (Tiraçot Āṅgirasa; to Indra)

ṛiḃā sômaṁ mādāya kām, indra çyenābhṛtaṁ sutám, cf. refrain, 8.36.1^b–6^b
tvám hí çáçvatīnām pátī rāja viçám ási.

8.95.6^a (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatīnām indra dartá purám ási,
hantá dásyor mánor vṛdháḥ pátir diváḥ.

8.95.6^b, indram uktháni vāvṛdhuh: 8.6.35^a, indram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçot Āṅgirasa; to Indra)

tám u ştavāma yám gira indram uktháni vāvṛdhuh, 8.6.35^a
purūṇy asya páuṇsyā sişāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasa; to Soma Pavamāna)

enā viçvāny aryá ā, dyumnáni mānuṣaṇām, cf. 9.61.11^a
sişāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāṇi jighnase: 8.15.3^b, éko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vājam sişāsasi: 9.23.6^c, indo vājam sişāsasi.]

[8.96.5^b, madaçyútam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçot Āṅgirasa, or Dyutana Māruti; to Indra)

vṛtrasya tvā çvasáthāḍ ísamāṇā viçve devā ajahur yé sákhāyah,
marúdbhir indra sakhyāṁ te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāuelka; to Devāḥ)

ā vo yakşy amṛtatvám súviraṁ yáthā vo devā várivaḥ kārāni,

ā bāhvōr vājam indrasya dheyaṁ áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1^b; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, viṣo ādevir abhy ācārantīḥ: 6.49.15^c, viṣa ādevir abhy ācānvāma. Added in proof.]

8.96.21^b (Tiraçci Aṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyó jajñānó hávyo babhūva,
kṛṇvān āpaṁsi nārya purūṇi sōma ná pitó hávyah sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)
ādhā hy agne mahnā niśādyā sadyó jajñānó hávyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvārdhanta prathamāsa ūmah.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, Prol., p. 70; Arnold, VM., p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣīṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antārikṣa ā gahi: 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d: 4.31.12^b, īndra rāyā pārīṇasā; 1.129.1^a, tvām na īndra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na īndra pārā vṛṇak.

8.97.8^a, 8^d, asmé īndra sácā suté.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, īndraṁ sōmasya pītāye.

8.97.15^c: 7.37.5^d, kadā na īndra rāyā ā daçasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhībhūr asi [tvām sūryam arocayaḥ],
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah; to Indra)
tvām indrābhībhūr asi viçvā jātāny ójasa,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,
[devās ta īndra sakhyāya yemire.]

cf. 8.89.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)
vibhrājāñ jyōtiṣā svār āgacho rocanām divāh,
yēnemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvātā.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvṛyam.

8.99.2^d: 4.32.11^c, sūtēṣv indra girvanāh.

Cf. 8.95.2^c, sūtāsa indra girvanāh.

8.99.8^b, çatāmūtiṁ çatákratum : 8.46.3, çatamūte çatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dádhami te mādhuṇo bhakṣám āgre hitás te bhagāh sūtó astu sómah,
ásaç ca tvām dakṣiṇatāh sákha mé 'dhā vṛtrāñi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa: to Manyu)

abhī prēhi dakṣiṇató bhavā mé 'dhā vṛtrāñi jañghanāva bhūri,
juhómi te dharuṇam mādhuṇo āgram ubhá upāñçu prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jātāny abhy āsmi mahnā : 2.28.1^b, viçvāni sánty abhy astu mahnā.

8.100.12^a: 4.18.11^d, sákhe viṣṇo vitarām ví kramasva.

8.101.2^b: 5.65.2^b, rájānā dirghaçrúttamā.

8.101.2^d: 1.47.7^d ; 137.2^c ; 5.79.8^c, sákām sūryasya raçmibhih.

8.101.7^d, 10^b, prāti havyāni vitāye.

8.101.8^d: 3.62.18^a, gr̥ṇānā jamādagninā; 7.96.3^c, gr̥ṇānā jamadagnivāt; 9.62.24^c; 65.25^b, gr̥ṇānó jamādagninā.

8.101.9^d: 2.41.2^b, ayām çukró ayāmi te; 4.47.1^a, vāyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimā panasyate: 10.75.9^c, mahān hy asya mahimā panasyáte.

[8.101.13^c, citréva prāty adarçy āyatí: 7.81.1^a, prāty u adarçy āyatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hápatis yúvā.

8.102.3^a: 8.21.11^a, tvāyā ha svid yujā vayām.

8.102.4^c–6^c, agním samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām víçvā abhí çriyo 'gnír devéṣu patyate,

á vājāir ūpa no gamat.

9.45.4^c (Āyasya Āṅgīrasa; to Pavamāna Soma)

áty ū pavítram akramít vājí dhúram ná yāmani,

índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhúram in 9.45.4^b; this is neither necessary nor convincing: vājí and dhúram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, çrām pávakāçocīṣam; 10.21.1^d, çrām pávakāçocīṣam vívakṣase.

8.102.12^a: 4.15.6^a, tám árvantaṁ ná sānasīm.

8.102.16^b, tepānó deva çocīṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, á devān vakṣi yáksi ca.

8.102.17^c: 4.8.1^b, havyavāham ámartyam; 3.10.9^c, havyavāham ámartyam sahovédham.

[8.102.18^b, āgne dūtām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhīrbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte āksiti ṣṛávaḥ ; 9.66.7^c, dádhāno āksiti ṣṛávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, viçvā vāmāni dhimahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

āçvaṁ ná gīrbhī rathyaṁ sudānavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vṛtrahántamah,
pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit Liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of páda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The páda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates páda c by 'der Reichen Gabe fördre du', though he has rendered the same páda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewährung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇpare : 8.65.2^b, mādāyāse svāṇpare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādīṣṭhayaḥ mādīṣṭhayaḥ pávasva soma dhārayā,
īndrāya pátave sutaḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni samjāyan pávasva soma dhārayā,
inú dvēṣāṁsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çīṣmanī nṛṣāhyam vīrāvantaṁ puruṣpṛṣam,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vácó jantúḥ kavīnām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksūya naḥ kave pávasva soma dhārayā,
īndrāya pátave sutoḥ ṛmītrāya vāruṇāya ca.

§ 9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádhō maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vītim āndhasā,
abhī vájam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhī tyām pūrvyām mādām ṛsuvānó arṣa pavitra ā,
abhī vájam utá çrávaḥ.

§ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sutaḥ,
abhī vájam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrīṇam ṛrayīm gómantam açvīnam,
abhī vájam utá çrávaḥ.

§ 8.6.9^b

9.1.9^c: 8.69.10^d; 9.4.4^b, sómam īndrāya pátave ; 9.24.3^b, sómēndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra; to Soma Pavamāna)
asyéd indro mādeshv ā víçvā vṛtrāṇi jighnate,
çúro maghá ca mahhate.

9.106.3^a (Agni Cākṣuṣa; to Soma Pavamāna)
asyéd indro mādeshv ā grābhām grbhṇīta sānasīm,
vājraṁ ca víṣaṇaṁ bharat sám apsujít.

For 9.106.3 cf. Geldner, Ved. Stud. ii. 263, who follows Sāyana in translating grābhām by 'bow'. But grābhām grbhṇīta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sám grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, IF. xxv. 189.

9.2.1^a (Medhātithi Kāṇva; to Soma Pavamāna)
pávasva devavír áti pavítraṁ soma ráñhyā,
[índram indo víṣṣā víça.]

9.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa; to the same)
sá váhniḥ soma jágrviḥ pávasva devavír áti,
[abhi kóçaṁ madhuçútam.]

9.23.4^c

See under 1.176.1^b.

9.2.1^c: 1.176.1^b, índram indo víṣṣā víça.

9.2.3^b (Medhātithi Kāṇva; to Soma Pavamāna)
ádhuksata priyām mádhu dhārā sutásya vedhásah,
apó vasiṣṭa sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa; to the same)
divó ná sánu pipyúṣi dhārā sutásya vedhásah,
víthā pavítre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva; to Soma Pavamāna)
mahántaṁ tvā mahír ánv ápo arṣanti síndhavaḥ,
yád góbbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vaikhānasah; to Soma Pavamāna)
prá ña indo mahé ráña ápo arṣanti síndhavaḥ,
yád góbbhir vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad víṣā háriḥ: 9.101.16^c, kánikradad víṣā, &c.]

9.2.6^c, sám súryeṇa rocate: 8.9.18^b, sám súryeṇa rocase.

9.2.7^{bc} (Medhātithi Kāṇva; to Soma Pavamāna)
gíras ta inda ójasā marmṛjyánte apasyúvaḥ,
yábbhir mádāya çumbhase.

9.38.3^{bc} (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyāñ harito dāṣa marmrjyānte apasyūvaḥ.
 yābhīr mādāya ṣūmbhate.

Ludwig, 793, renders 9.2.7, 'werkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmrjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to gīrah 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṣa haritaḥ are evidently = dāṣa kṣipāḥ (kṣipāḥ), vṛgaḥ, yuvatāyaḥ, svāsārah, jāśāyaḥ, yōśanaḥ, tritāśya yōśanaḥ, &c.; cf. also pūñca vrātā apasyāvaḥ in 9.14.2, and naptābhīr vivāvataḥ in 9.14.5. The term haritaḥ is dealt with by Bergaigne, i. 201. I would add that haritaḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mrjyāmāno daṣābhīḥ sukūrmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīrah) which accompany the act of the fingers in 9.2.7. The intensive marmrjyānte has in mind the act of currying a horse: see i. 135.5, imām indum marmrjanta . . . ātyam nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of gīrah; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimāñ iva.

9.2.10^b, aṣvasā vājasā utā: 6.53.10^b, aṣvasām vājasām utā.

[9.2.10^c, atmā yajñāśya pūrvyāḥ: 3.11.3^b, ketūr yajñāśya pūrvyāḥ.]

9.3.1^c (Ṣunaḥṣepa Ājigarti ; to Soma Pavamāna)

eśā devō āmartyaḥ parṇavīr iva diyati,
 abhī drōṇāny āśādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā sómo āti dhārāya pāvamāno asiṣyadat,
 abhī drōṇāny āśādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāṣe.

9.3.7^c (Ṣunaḥṣepa Ājigarti ; to Soma Pavamāna)

eśā divam vī dhāvati tirō rājāñsi dhārāya,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
 jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
 vīcyā āpa dvīṣo jahi.]

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájāṁsy āsṛtaḥ ; 8.82.9^b, tiró rájāṁsy āsṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā prasnéna jánmanā devó devébhyaḥ sutāḥ,
hāriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣā prasnéna mánmanā devó devébhyas pári,
dhārayā pavate sutāḥ.]

§ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

isā mṛjyate sukārmabhir, devó devébhyaḥ sutāḥ,

§ cf. 9.70.4^a

vidé yád āsu saṁdadir mahír apó ví gāhate.]

§ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)

pári sāptir ná vājayir devó devébhyaḥ sutāḥ,

[vyānaçih pávamāno ví dhāvati.]

§ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehmalige erzeugung der gott den göttern hervorgebracht, fliezt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliezt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2 : 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahān prasnéna mánmanā grāḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the pāda, sómo devébhyaḥ sutāḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā u syā puruvrató jajñāno janáyann isāḥ,
dhārayā pavate sutāḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)

eṣā prasnéna mánmanā devó devébhyas pári,

§ 9.3.9^{ab}

dhārayā pavate sutāḥ.

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āṅgīrasa ; to Soma Pavamāna)
sānā ca soma jēsi ca pávamāna máhi grāvaḥ,
[āthā no vāsyaṣas kṛdhi.]

§ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

pávamāna máhi grāvo gām āçvaṁ rāsi virávat,

[sānā medhān sānā svāḥ.]

§ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

pávamāna máhi grāvaç citrébhir yāsi raçmibhiḥ,

[çārdhan támānsi jighnase, víçvāni dāçuso grhé.]

§ c : 8.43.32^c ; d : 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause,' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvām agne vibhāvasuḥ sṛjan sūryo ná raçmībhiḥ, gārdhan tāmāṁsi jighnase*; cf. also 9.66.24, *pavamāna rtām bṛhac chukrām jyōtir ajiñanat, kṛṣṇā tāmāṁsi jāñghanat*. It is therefore unlikely that *māhi gṛavaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçuṣo gṛhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vásūni puṣyasi viçvāni dāçuṣo gṛhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, *āthā no vāsyasas kṛdhi.*

[9.4.2^a, *sānā jyōtiḥ sānā svāḥ*: 9.9.9^c, *sānā medhām sānā svāḥ.*]

9.4.2^b: 8.78.8^b, *viçvā ca soma sāubhagā*: 9.55.1^c, *sóma viçvā ca sāubhagā.*

[9.4.3^a, *sānā dākṣam utá krátum*: 10.25.1^b, *māno dākṣam utá krátum.*]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *táva krátvā távotúbhiḥ.*

9.4.7^b (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy arṣa svāyudha sóma dvibārhasam rayīm,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punānā indav ā bhara, *sóma dvibārhasam rayīm,*

☞ 9.40.6^a

vīṣann indo ná ukthyām.

9.100.2^b (Rebhasūnū Kaçyapāu; to Soma Pavamāna)

punānā indav ā bhara, *sóma dvibārhasam rayīm,*

☞ 9.40.6^a

tvām vásūni puṣyasi viçvāni dāçuṣo gṛhé.

☞ 9.100.2^d

9.4.9^b (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avivṛdhan pavamāna vidharmaṇi,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kaçyapa Mārīca; to Soma Pavamāna)

hinvāno vīcam iṣyasi pavamāna vidharmaṇi,

ākṛān devó ná sūryah.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
tvām rihanti mātáro hāriṁ pavitre adrūhaḥ,
[vatsām jātām ná dhenávaḥ] pávamāna vidharmaṇi. ॐ cf. 6.45.28^c

For the repeated pāda see Bergaigne, iii. 218, note ; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krādaṁ devó, &c. ; cf. for that pāda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān ; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhīḥ prácīnam ójasā ; 1.188.4^a, prácīnaṁ barhīr ójasā.

9.5.8^c, imām no yajñām á gaman : 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyam (3^a, pūrvyam) mādām.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

[abhí tyām pūrvyam mādām] suvānó arṣa pavitra á,
[abhí vājam utá çrávaḥ.]

ॐ 9.6.2^a

ॐ 9.1.4^c

9.52.1^c (Ucathya Āngirasa ; to Soma Pavamāna)
pāri dyuksāḥ sanádrayir bhārad vājam no ándhasā,
suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra á, cf. also 9.63.16^b, rāyē arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ánu drapsúsa índava ápo ná pravátāsaran,
punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur ápo ná pravátā yatīḥ,
punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

yām átyam iva vājinaṁ mrjānti yóṣaṇo dāça,
vāne krīlantam átyavim.

9.45.5^b (Ayāsyā Āngirasa ; to Soma Pavamāna)
sám 1 sákhāyo asvaran vāne krīlantam átyavim,
indum návā anūṣata.

9.106.11^b (Agni Cakṣuṣa ; to Soma Pavamāna)
dhībhīr hinvanti vājinaṁ vāne krīlantam átyavim,
abhí triprsthām matáyāḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devō devāya dhārayēndrāya pavate sutāḥ,
pāyo yād asya pipāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
sahasrotiḥ catūmagho vimāno rājasah kavīḥ,
indrāya pavate mādah.

8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayām bhārāya sāsasir indrāya pavate sutāḥ,
somo jāitrasya cetati yāthā vidé.

9.107.17^a (Sapta Rṣayah ; to Soma Pavamāna)
indrāya pavate mādah somo marūtivate sutāḥ,
sahasradhāro āty āvyam arṣati tām i mrjanty āyāvah.

9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā dhārā mādhu agriyō mahīr apó ví gāhate,
havīr havīṣṣu vāndyah.

9.99.7^d (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
sā mrjyate sukārmabhir devō devōbhyah sutāḥ,
vidé yād āsu samdadīr mahīr apó ví gāhate.

9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā yujó vācō agriyō vṣṣāva cakradad vāne,
sādmābhi satyō adhvarāḥ.

9.107.22^b (Sapta Rṣayah ; to Soma Pavamāna)
mrjāno vāre pāvamāno avyāye vṣṣāva cakrado vāne,
devānām soma pavamāna niṣkrtām gōbhir añjanō arṣasi.

9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāri yāt kāvya kavīr nr̥mṇā vāsāno arṣati,
svār vāji siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhī gāvyaṇi vitāye nr̥mṇā punāno arṣasi,
sanādvājah pāri srava.

9.74.1^b (Kakṣivat Dairghatama ; to Soma Pavamāna)
giçur ná jātō 'va cakradad vāne svār yād vājy aruṣah siṣāsati,
divō rétasa sacate payovīdhā tām imahe sumatī çarma saprāthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
āvyo vāre pāri priyō hārīr vāneṣu sidati,
rebhō vanuṣyate matī.

9.50.3^a (Ucathya Āngirasa ; to Soma Pavamāna)
 ávyo vāre pári priyāṁ hāriṁ hinvanty ádriḥhiḥ,
 pávamānaṁ madhucūtam.]

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āngirasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyāḥ,
 saháradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punānāḥ soma jágrvir ávyo vāre pári priyāḥ,
 tvām vípro abhavó 'ngirastamo mádhvā yajñāṁ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punāno hárdi codaya,
 ṛtasya yónim āśadam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çām pavaśva vicarṣaṇe,
 prajāvad rōta ā bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ṛtasya yónim āśadam ; 5.21.4^d, ṛtasya yónim āśadaḥ.

9.8.9^c : 7.96.6^c, bhakṣimāhi prajāṁ iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrāvāḥ.

[9.9.9^c, sánā medhām sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānāso ráthā ivārvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çatām Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājín sárgā asrkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvanāso ráthā iva dadhanviré gábhastyoḥ,
 bhārāsaḥ kārīṇām iva.

9.13.7^c (The same)
 vāçrā arsanṭindavo 'bhí vatsām ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indrāya soma pátave mādāya pári śicyase,
 manañcin mánasaḥ pátīḥ.]

cf. 9.11.8^c

9.98.10^a (Ambariṣa Varṣāgira and Rjīḡvan Bhāradvāja; to Soma Pavamāna)
indrāya soma pātave vṛtraghné pári śicyase,
nāre ca dākṣiṇāvate devāya sadanasāde.

9.108.15^a (Çakti Vāsiṣṭha; to Soma Pavamāna)
indrāya soma pātave nṛbhīr yatāḥ svāyudhó madāntamah,
pāvasva mādhumattamah.] 67 9.64.22^b

[9.11.8^c, manaçein mánasas pátih : 9.28.1^b, viçvavin mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómā asrgram indavaḥ sutā rtāsya sādane,
indrāya mādhumattamah.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pári vāje ná vājayúm ávyo váreṣu siñcata,
indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
pāvasva soma mandāyann indrāya mādhumattamah.

9.12.2^b, gāvo vatsām ná mātārah : 6.45.28^c, vatsām gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 9.2.5^d ; 97.11^b, indram sómasya pītaye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā vācam indur iṣyati samudrasyādhi viṣṭāpi,] 67 8.34.13^b
jīvan kōçam madhuçūtām.

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
prā vājam indur iṣyati siṣāsana vajasā ṛṣih,
vratā vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2 ; 62.25 ; 64.9, 25, 26 ; 68.8 ; 107.21 ; it is analogous and in close contact with Soma's thundering voice (krand) ; e.g. 9.30.2 ; 64.9. See Bergaigne, i. 169, 280 ; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3 ; 9.96.5 ; see Bergaigne, i. 185 ; Hillebrandt, *Ved. Myth.* i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly : 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛṣi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so) ; see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrasyādhi viṣṭāpi ; 8.34.13^b, samudrasyādhi viṣṭāpaḥ ;
9.107.14^c, samudrasyādhi viṣṭāpi manīṣinah.

[9.12.7^a, nityastotro vānaspátih ; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhi priyā divās padā sómo hinvánó arṣati,
viprasya dhārayā kavīḥ.

9.44.2^c (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
viprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómah punānó arṣati sahasradhāro átyaviḥ,
vāyór indrasya niṣkṛtām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā çuṣmy ádabhyah sómah punānó arṣati,
[devāvīr aghaçaṇsahā.]

cf 9.24.7^c

9.42.5^c (Medhyatithi Kāṇva : to Soma Pavamāna)
[abhi viçvāni vārya] bhī devān ṛtāvīdhaḥ,
sómah punānó arṣati.

cf 9.42.5^a

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
[ayām puṣā rayīr bhāgaḥ] sómah punānó arṣati,
pātīr viçvasya bhūmano vy ākhyad ródasi ubhé.

cf 8.31.11^a

For 9.101.7^a see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^b, and 9.13.4^b with 9.42.6^b.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómah sahasrapājasah,
grṇānā devāvītaye.

9.42.3^{b+c} (Medhyatithi Kāṇva ; to Soma Pavamāna)
vāvṛdhānāya tūrvaye pāvante vājasātaye,
sómah sahasrapājasah.

9.43.6^a (The same)

pāvasva vājasātaye viprasya grṇató vṛdhé,
[soma rāsva suvīryam.]

cf 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pāvasva vājasātamaḥ pavītre dhārayā sutāḥ,
indrāya soma viṣpave [devébhyo mādhumattamaḥ.]

cf 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pāvasva vājasātaye 'bhī viçvāni kāvya,
tvām samudrām prathamó ví dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utá no vājasātaye pāvasva bṛhatīr iṣah,
dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
gōman naḥ soma virāvad [ācāvāvad vājavat sūtāḥ,
pāvasva brhatīr iṣaḥ.

ॐ 9.41.4^c

9.13.5^{bc} (Asita Kācyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām ā suvīryam,
suvānā devāsa indavaḥ.

9.65.24^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
[té no vṛṣṭīm divās pári] pávantām ā suvīryam,
suvānā devāsa indavaḥ.

ॐ 2.6.5^a

[9.13.7^b, abhī vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kācyapa, &c.; to Soma Pavamāna)
juṣṭa indrāya matsaráḥ [pávamāna kánikradat,
viçvā āpa dvīṣo jahi.

ॐ 9.3.7^c

9.61.28^c (Amahiyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vīṣā sūtāḥ kṛdhī no yaçāso jáne,
viçvā āpa dvīṣo jahi.

9.13.9^{a+c} (Asita Kācyapa, &c.; to Soma Pavamāna)
apaghnānto árāvṇaḥ pávamānāḥ swardhāḥ,
yónāv ṛtāsya sīdata.

9.63.5^c (Nidhruvi Kācyapa; to Soma Pavamāna)
indram vārdhanto aptúraḥ kṛvānto viçvam áryam,
apaghnānto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samīcānā anuṣata [hárīm hinvanty ádrībhiḥ,
yónāv ṛtāsya sīdata.

ॐ 9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, hárīm hinvanty ádrībhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āsādam, under 3.62.13^c; yónāv ṛtāsya sīdatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhīr yó vivāsataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Prçṇayaḥ, alias Ajā Rṣigaṇāḥ ; to Soma Pavamāna)
induh punānó āti gāhate mṛdho víçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavīr ātyo ná krīḥan pári vāram arṣati.
9.107.26^d (Sapta Rṣayaḥ ; to Soma Pavamāna)
apó vāsānaḥ pári kóçam arṣat īndur hiyānāḥ sotfbbih,, 9.30.2^a
janāyañ jyótīr mandāna avivaçad gāḥ kṛṇvānó ná nirṇijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣā dhiyā yāty āpvyā çūro ráthebbhir açúbhīh,
gáchann índrasya niṣkṛtām.

9.61.25^c (Amahryu Āṅgīrasa ; to Soma Pavamāna)
ṭapaghnān pavate mṛdhó, 'pa sómo árāvṇaḥ, 9.61.25^a
gáchann índrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebbhir in the first distich.—The cadence índrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣā hitó ví nryate : 9.27.3^a, eṣā nfbhir ví nryate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mṛjanti mārjyam ūpa dróṇeṣv āyávaḥ,
pracakṛānāñ mahír īṣaḥ.

9.46.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
etām mṛjanti mārjyam pávamānañ dáça kṣīpaḥ,
índrāya matsaráñ mādām.

Cf. 9.63.20^a, kavīñ mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti sapta dhītāyaḥ,
svāyudhām madántamam.

9.61.7^a (Amahryu Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti síndhumātaram,
sām ādityébbhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómañ pavitra ā sṛja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ānaptam apsú duṣtārañ ṣómañ pavitra ā sṛja,
punihíndrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ādhvaryo ādribhiḥ sūtām śómaḥ pavitra ā sṛja,
punihindrāya pātave.

☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā punānāsyā cetasā śómaḥ pavitre arṣati,
krātvā sadhāstham āsadat.

9.17.3^b (The same)
ātyūrmir matsarō mādaḥ śómaḥ pavitre arṣati,
vighnān rākṣāṁsi devayūh.

☞ 9.17.3^o

9.37.1^b (Rahūgana Āṅgīrasa ; to Soma Pavamāna)
sā sūtāḥ pitāye vīṣā śómaḥ pavitre arṣati,
vighnān rākṣāṁsi devayūh.

☞ 9.17.3^c

Cf. ācūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
punānō rūpē avyāye vīçvā ārsann abhī çrīyaḥ,
çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
aviçān kalāçaṁ sūtō vīçvā ārsann abhī çrīyaḥ.
çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sūtāsyā vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tvām soma vipaçcītaṁ tānā punānā āyūṣu,
āvyo vāraṁ vī dhāvasi.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
tvām soma vipaçcītaṁ punānō vācam iṣyasi,
īndo sahasrabharṇasam.

☞ 9.30.1^c

☞ 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā vājī hitō nṛbhir vīçvavīn mānasas pātīḥ,
āvyo vāraṁ vī dhāvati.

☞ cf. 9.11.8^c

9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
śómaḥ punānā ūrmināvyo vāraṁ vī dhāvati,
āgre vācāḥ pāvamānaḥ kánikradat.

☞ cf. 9.3.7^c

9.74.9^b (Kakṣivāt Dairghatamasa ; to Soma Pavamāna)
adbhiḥ soma papreçnāsyā te rāsō vyo vāraṁ vī pavamāna dhāvati,
sā mrjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pitāye.

☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den Hederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaṣaitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
prā nimméneva sīndhavo ghnānto vṛtrāṇi bhūrṇayah,
sómā asṛgram āçāvah.

9.23.1^a (The same)

sómā asṛgram āçávo mādhor mādasya dhárāyā,
labhí víçvāni kāvya.

9.23.1^a

Cf. the pāda, eté asṛgram āçāvah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavitre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
átyūrmir matsaró madaḥ sómah pavitre arṣati,
vighnán rákṣāṇsi devayúh.

9.37.1^{bc} (Rahūgaṇa Āṅgīrasa; to Soma Pavamāna)
sá sutáḥ pítāye víṣā sómah pavitre arṣati,
vighnán rákṣāṇsi devayúh.

9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna)
pári sóma ṛtām bṛhád āçūḥ pavitre arṣati,
vighnán rákṣāṇsi devayúh.

9.17.4^{a+b} (Asita Kāçyapa; to Soma Pavamāna)
ā kalāçeṣu dhāvati pavitre pári śicyate,
ukthāir yajñéṣu vardhate.

9.67.14^a (Viçvāmitra; to Soma Pavamāna)
ā kalāçeṣu dhāvati çyenó várma ví gāhate,
abhí drónā kánikradat.

9.42.4^b (Medhyātithi Kāṇva; to Soma Pavamāna)
duhānāḥ pratnām it páyah pavitre pári śicyate,
krāndan devāṇ ajñanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
tām u tvā vajīnam náro dhībhir viprā avasyávaḥ,
mrjánti devátātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ı kavīm mrjanti mārjyaṃ, dhībhir viprā avasyāvaḥ, ॐ cf. 9.15.7^a
 vīṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^a, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c : 1.137.2^g, cārur r̥tāya pītāye.

9.18.1^c—7^c, mádeṣu sarvadhā asi.

9.18.5^a : 8.6.17^a, yá imé ródasi mahí : 3.53.12^a, yá imé ródasi ubhé.

[9.19.1^c, tán naḥ punāná ā bhara : sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c : 5.71.2^c ; 7.94.2^c, iṣāná pipyatam dhiyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ávāvaçanta dhítāyo vīṣabhásyādhi rétasi,
 sūnór vatsásya mātārah.

9.66.11^c (Çatām Vāikhānasāḥ ; to Soma Pavamāna)
 ı áchā kōçaṃ madhucútam, ásrgraṃ vāre avyāye, ॐ 9.66.11^a
 ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 úpa çikṣāpatasthūso bhiyāsam á dhehi çātruṣu,
 pávamāna vidá rayīm.

9.43.4^a (Medhyatithi Kāva ; to Soma Pavamāna)
 pávamāna vidá rayīm ı asmábhyaṃ soma suçríyam, ॐ 9.43.4^b
 ı indo sahásravarcasam, ॐ cf. 9.43.4^c
 9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 pávamāna vidá rayīm ı asmábhyaṃ soma duṣṭāram, ॐ 9.43.4^b
 yó dūṇāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá kavír devávitāyé 'vyo vārebhir arṣati,
 sāvān viçvā abhí sp̥dhaḥ.

9.38.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 eṣá u syá vīṣā rátho 'vyo vārebhir arṣati,
 ı gáchan vājaṃ sahasríṇam, ॐ cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sá váhnir apsú duštáro mṛjámāno gábhastyoḥ,
sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
ḷumbhāmāna ṛtāyūbhir, mṛjámāno gábhastyoḥ,
ḷpavate vāre avyāye.]

☞ 9.36.4^a☞ 9.36.4^c

9.64.5^b (Kāçyapa Marīca ; to Soma Pavamāna)
ḷumbhāmāna ṛtāyūbhir, mṛjámānā gábhastyoḥ,
ḷpavante vāre avyāye.]

☞ 9.36.4^a☞ 9.36.4^c

9.65.6^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yád adbhiḥ pariçicyāse mṛjámāno gábhastyoḥ,
drūṇā sadhāstham aṇuṣe.

9.99.6^b (Rebhasuntū Kāçyapāu ; to Soma Pavamāna)
ḷsá punāno madāntamaḥ, sómaç camúṣu sīdati,
paçāu ná réta adádhat pátir vacasyate dhiyāḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
kṛlūr makhó na mañhayūḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)
grāvṇā tunnó abhiṣṭutaḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
pávamāna ṛtāḥ kavīḥ sómaḥ pavitraṁ ásadat,
dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
pávamāno vy āṇavād raçmibhir vājasútamaḥ,
dádhat stotré suvīryam.

Of. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté dhāvantīndavaḥ sómā indrāya ghṛṣṣvayaḥ,
matsarāsaḥ svarvidāḥ.

9.107.14^d (Sapta Rṣayaḥ ; to Soma Pavamāna)
ḷabhi somāsa ayávaḥ pāvante mádyam mádam,]
ḷsamudrasyádhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvidāḥ.

☞ 9.23.4^{ab}☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté pūtā vipaçcītaḥ, sómāso dádhyāçiraḥ,]
vipā vy ānaçur dhiyāḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Sāmhvarāṇa; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyāciraḥ,

§ 1.5.5^c

sūryāso nā darcatāso jīgatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5^c; 1.37.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyāciraḥ.

9.23.1^a: 9.17.1^c, sōmā asrgram ācāvaḥ.

9.23.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

sōmā asrgram ācāvo, mādhor mādasya dhārāya,

§ 9.17.1^c

abhī viçvāni kāvyā.

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vāco agriyāḥ sōma citrābhir utībhiḥ,

abhī viçvāni kāvyā.

9.63.25^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamānā asrksata, sōmāḥ çukrāsa indavaḥ,

§ 9.63.25^b

abhī viçvāni kāvyā.

9.66.1^b (Çatañ Vāikhānasāḥ; to Soma Pavamāna)

pāvasva viçvacarṣaṇe bhī viçvāni kāvyā,

sākhā sākhibhya idyaḥ.

§ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—*Cf.* the pādas, pāri viçvāni kāvyā, 2.5.3^c; vidād viçvāni kāvyā 10.21.5^b; and yāsmiṇ viçvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōçaṁ madhuçūtām.

9.107.14^{ab} (Sapta Ṛṣayaḥ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

samudrāsyādhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvīdaḥ.

§ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrviḥ pāvasva devavīr āti,

§ 9.2.1^a

abhī kōçaṁ madhuçūtām.

For 9.36.2 *cf.* under 1.176.1^b.—*Cf.* the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3^a; also jinvaṇ kōçaṁ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājaṁ siṣāsasi: 8.95.9^d, çuddhō vājaṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītvā mādānām.

9.24.1^{b+c} (Asita Kācyaapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 ṛiṇāná apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas ṭtirāḥ pavitram ācávaḥ,
 índram yāmebhir ācata.

ॐ 1.135.6^e

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sám u priyā anūṣata gāvo mādāya ghṛṣvayaḥ,
 sómāsaḥ kṛñvate pathāḥ pávamānāsa índavaḥ.

9.65.26^c (Bṛghu Vāruṇi, &c. ; to Soma Pavamāna)
 prá cukrāso vayojuvo hinvanāso ná sāptayaḥ,
 ṛiṇāná apsú mṛñjata.

Of. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, āpo ná pravāta yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c: 9.6.4^c, punāná índram ācata.

9.24.3^c (Asita Kācyaapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi ṭsóméndrāya pātave,
 nṛbhir yató ví niyase.

ॐ 8.69.10^d

9.99.8^b (Rebhasūnū Kācyaapau ; to Pavamāna Soma)
 sutā indo pavitra ā nṛbhir yató ví niyase,
 ṭindrāya matsarintamaḥ camūṣv ā ní śīdasi.

ॐ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pītāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhāmne.

9.24.6^c: 1.142.3^a, ŋúciḥ pávakó ádbhutaḥ ; 8.13.19^c, ŋúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, ŋúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kācyaapa, &c. ; to Soma Pavamāna)
 ṭŋúciḥ pávaká ucyate, sómah sutāsya mādhvah,
 devāvīr aghaṇṣasahā.

ॐ 1.142.3^a

9.28.6^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā cuṣmy ádābhyah sómah punāno arṣati,
 devāvīr aghaṇṣasahā.

ॐ 9.13.1^a

9.61.19^c (Amahiyu Āṅgīrasa ; to Soma Pavamāna)
 ṭyās te mādó váreṇyas, tēnā pavasvāndhasā,
 devāvīr aghaṇṣasahā.

ॐ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hito 'bhī yónim kánikradat,
dhármaṇā vāyúm ā viça.

9.37.2^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sā pavītre vicakṣaṇo ḥárir arṣati dharmasūh,
abhī yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhī priyām.

9.25.3^c (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sām devāḥ ṣobhate vīṣā kavīr yónāv ādhi priyāḥ,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā devāḥ ṣubhāyaté 'dhi yónāv amartyaḥ,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, vīçvā rūpāny āviçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
ḥ vīçvā rūpāny āviçān punāno yāti haryatāḥ,
yātrāmītasa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kaṇva ; to Soma Pavamāna)
punāno yāti haryataḥ sómo gṛrbhīḥ pāriṣkṛtaḥ,
vīprasya médhyātithēḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ā pavasva madintama
pavītraṁ dhārayā kave,
arkāsya yónim āsādam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavītraṁ dhārayā sutāḥ, 9.51.5^b; for pāda c cf. ṛtāsya yónim āsādam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jāmayo hárīm hinvanty ádribhiḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsū tvā mādhumattamaṁ hárīm hinvanty ádribhiḥ,
ḥ indav indrāya pitāye,

9.30.5^c

9.32.2^b (Çyavāçva Átreya ; to Soma Pavamāna)
ḥ ād m tritāsya yōsaṇo, hárīm hinvanty ádribhiḥ,
ḥ indum indrāya pitāye.

9.32.2^a

9.32.2^c

- 9.38.2^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 [etām tritāsyā yōṣaṇo] hāriṁ hinvanty ādribhiḥ,
 [indum indrāya pītāye.] ८२ 9.32.2^a
 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samīemā anuṣata hāriṁ hinvanty ādribhiḥ,
 [yónāv ṛtāsyā sīdata.] ८२ 9.13.9^c
 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 [āvyo vāre pāri priyām] hāriṁ hinvanty ādribhiḥ,
 [pāvamānaṁ madhuṣūtām.] ८२ 9.7.6^a
 9.65.8^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsya vārṇaṁ madhuṣūtām hāriṁ hinvanty ādribhiḥ,
 [indum indrāya pītāye.] ८२ 9.32.2

For yónāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārdhacyuta ; to Soma Pavamāna)
 tāṁ tvā hinvanti vedhāsah pāvamāna girāvādhām,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kācypa ; to Soma Pavamāna)
 tāṁ hinvanti madacyūtām [hāriṁ nadīṣu vājinam,]
 indum indrāya matsarām. ८२ 9.53.4^b
 9.63.17^c (Nidhruvi Kācypa ; to Soma Pavamāna)
 [tām i mrjanty ayāvo hāriṁ nadīṣu vājinam,]
 indum indrāya matsarām. ८२ 9.63.17^{ab}

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vī nīyate : 9.15.3^a, eṣā hitó vī nīyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā ṣuṣmy āśiṣyadā antárikṣe vīṣā hāriḥ,
 punāná indur indram ā.

- 9.66.28^c (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)
 prā suvāná indur aksāḥ pavitram áty avyáyam,
 punāná indur indram ā.

9.28.1^c : 9.106.10^b, ávyo vāraṁ vī dhāvati ; 9.16.8^c, ávyo vāraṁ vī dhāvasi ;
 9.74.9^b, ávyo vāraṁ vī pavamāna dhāvati.

[9.28.2^b, sómo devébhyaḥ sutāḥ : 9.3.9^b ; 99.7^b, devó devébhyaḥ sutāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahā devavítamāḥ.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vīṣā kánikradad daçābhir jāmībhir yatāḥ,
 abhí dróṇāni dhāvati.

9.37.6^b (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
sā devāḥ kavīneṣiṭo 'bhī drōṇāni dhāvati,
īndur īndrāya mañhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vicarṣaṇiḥ,
viçvā dhāmāni viçvavit.

9.60.1^b (Avatsūra Kaçyapa ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vicarṣaṇim,
īndum sahasracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmah punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaçaṁsahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tūni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viçvo yāsyā vraté jāno dādharma dhārmanas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma çām gāve dhukṣasva pipyūṣim iṣam,
vārdhā samudrām ukthyām.

8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
ēndo pārthivaṁ rayīm divyām pavasva dhārāyā,
dyumāntaṁ çūsmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prā dhanvā soma jāgrvir īndrāyendo pāri srava,

8.9.1.3^d ; also refrain, 9.112.1^c ff.

dyumāntaṁ çūsmam ā bharā svarvidam.

Of dyumāntaṁ çūsmam uttamām, under 9.63.29^b. The cadence, pavasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10,12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kaçyapa Mārica ; to Soma Pavamāna)
tvām soma vipaçcitām punāno vācam iṣyasi,
īndo sahasrabharṇasam.

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmah pavitre akṣaran.

9.30.2^a (Bindu Āngirasa ; to Soma Pavamāna)
indur hiyānāḥ soṭṭbhir mrjyāmānaḥ kánikradat,
iyarti vagnúm indriyám.

9.107.26^b (Sapta Ṛsayah ; to Soma Pavamāna)
apó vásānaḥ pári kócam arsatindur hiyānāḥ soṭṭbhiḥ,
janáyañ jyótiṛ mandānā avīvaçad ḡāḥ kṛṇvāno ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āngirasa ; to Soma Pavamāna)
prá sómo áti dhārayā pávamāno asiṣyadat,
abhí drónāny āsadam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
pávamāno asiṣyadaḍ rákṣānsy apajāñghanat,
pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí drónāny āsadam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
hinvanty ádribhiḥ.

9.30.5^c (Bindu Āngirasa ; to Soma Pavamāna)
apsú tvā mádhumatamañ ḥárim hinvanty ádribhiḥ,
indav indráya pítāye. 9.26.5^b

9.45.1^c (Ayāsyā Āngirasa ; to Soma Pavamāna)
sá pavasva mádhāya kām nṛcákṣā deváritaye,
indav indráya pítāye.

9.50.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
sá pavasva madintamañ góbhir añjāno aktibhiḥ,
indav indráya pítāye. 9.50.5^a

9.64.12^c (Kaṣyapa Marica ; to Soma Pavamāna)
sá no arṣa pavitra ā mádo yó devavítamah,
indav indráya pítāye. 9.64.12^{ab}

Cf. indum indráya pítāye under 9.32.2^c, and sóméndráya pátave, 9.24.3^d.—For 9.30.5
cf. 9.53.4.

9.30.6^{ab} (Bindu Āngirasa ; to Soma Pavamāna)
sunótā mádhumatamañ sómam indráya vajríṇe,
cárum çárdhāya matsarám. 7.32.8^b

9.51.2^{bc} (Ucathya Āngirasa ; to Soma Pavamāna)
divāḥ pryúṣam uttamāñ sómam indráya vajríṇe,
sunótā mádhumatattamam. 7.32.8^b

Cf., by way of contrast, 7.102.3^b, juhótā mádhumatattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajriṇe.

9.31.3^b (Gotama Rāhūgaṇa; to Soma Pavamāna)
túbhyaṃ vāta abhipriyas túbhyaṃ arṣanti síndhavaḥ,
sóma vārdhanti te māhaḥ.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhúvanā kave mahimné soma tasthire,
túbhyaṃ arṣanti síndhavaḥ.

Of. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhūgaṇa; to Soma Pavamāna)
svāyudhāsyā te sató bhúvanasya pate vayám,
índo sakhitvám uṇmasi.

9.66.14^a (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
śasya te sakhyé vayám, iyakṣantas tvótayaḥ,
índo sakhitvám uṇmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayám tāvendo dyumnā uttamé, śasahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) háriṃ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvaçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhūgaṇa Āngirasa; to Soma Pavamāna)

etāñ (9.32.2 ād im) tritáśya yóṣaṇo ḥáriṃ hinvanty ádribhiḥ,

9.26.5^b

índum índrāya pítāye.

9.43.2^c (Medhyātithi Kāṇva; to Soma Pavamāna)

tām no viçvā avasyúvo gírah çumbhanti pūrvátha,

índum índrāya pítāye.

9.65.8^c (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

yáśya vārūṇā madhuçútāñ ḥáriṃ hinvanty ádribhiḥ,

9.26.5^b

índum índrāya pítāye.

Of. índav índrasya pítāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann rítāśya yónim á.

[9.32.5^a, abhi gávo anūṣata: 9.33.5^a, abhi bráhmīr anūṣata.]

[9.32.6^b, maghāvadbhyaç ca máhyaṁ ca: 6.46.9^c, chardīr yacha maghāvadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8; 136.7; 143.13; 7.87.5.

9.33.2^{bc} (Trita Āptya; to Soma Pavamāna)
abhi drōṇāni babhrāvaḥ çukrá ṛtāsya dhārayā,
vājaṁ gōmantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
etē dhāmāny āryā çukrá ṛtāsya dhārayā,
vājaṁ gōmantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2; vājaṁ gōmantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vrātā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vrātā viṣvānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetical, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetical phrase for the simple drōṇāni babhrāvaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtāsya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a; 9.34.2^{abc}; 65.20^{abc}; see under 5.51.7^a.

9.33.3^b: 8.41.1^b; 9.34.2^b; 61.12^b; 65.20^b, vāruṇāya marūdbhyaḥ.

[9.33.5^a, abhi brāhmīr anūṣata; 9.32.5^a, abhi gāvo anūṣata.]

9.33.5^b, yāhvīr ṛtāsya mātārah: 1.142.7^c; 5.5.6^b; 9.102.7^b; 10.59.8^b, yāhvī
ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya; to Soma Pavamāna)
rāyāḥ samudrāṇç catūro 'smābhyāṁ soma viçvātāḥ,
ā pavasva sahasriṇāḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyāṁ soma viçvātaḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm gómantam açvīnam,
 puruṣcandrām puruṣpṛtham. § 8.6.9^b

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvāṁsi dhārāya.

9.65.21^{bc} (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 isām tokāya no dādhad asmābhyāṁ soma viçvātaḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmābhyāṁ soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prā suvānó dhārāyā tánéndur hinvánó arṣati,
 rujád dṛlhá vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 indur hinvánó arṣati tīró vārāṇy avyāyā,
 hárir vājam acikradat. § 9.67.4^b

9.34.2^{abc}, sūtá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave;
 9.33.3^{abc}, sūtá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sūtá indrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádriḥhiḥ: 8.1.17^a, sóta hí sómam ádriḥhiḥ.]

[9.35.2^a, indo samudramūkhaya: 9.52.3^b, indo ná dánam ūkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 indo samudramūkhaya, pávasva viçvamejaya,
 rāyó dhartá na ójasā. § cf. 9.35.2^a

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvām samudriyā apó 'griyó váca irāyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāśya prabhūvasoḥ: 9.29.3^b, punānāśya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavīr āti.

9.36.2^c: 9.23.4^c, abhī kócam madhuçéutam.

9.36.4 (Prabhūvasu Āngirasa; to Soma Pavamāna)
çumbhāmāna ṛtāyūbhīr ṁrjyāmāno gābhastyoḥ,
pāvate vāre avyāye.

§ 9.20.6^b

9.64.5 (Kaṣyapa Mārīca; to Soma Pavamāna)
çumbhāmāna ṛtāyūbhīr ṁrjyāmānā gābhastyoḥ,
pāvante vāre avyāye.

§ 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The *trca* 9.64.4-6 is addressed to the plural *sómāḥ*, but is surrounded by other *trcas* in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. *āsrgraṁ vāre avyāye*, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, ṁrjyāmāno gābhastyoḥ; 9.64.5^b, ṁrjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āngirasa; to Soma Pavamāna)
sā viçvā dāçuṣe vāsu sómo divyāni pāṛthivā,
pāvatām āntārikṣyā.

9.64.6^{abc} (Kaṣyapa Mārīca; to Soma Pavamāna)
té viçvā dāçuṣe vāsu sómā divyāni pāṛthivā,
pāvantām āntārikṣyā.

For pāda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómaḥ pavitre arṣati; 9.56.1^b, açūḥ pavitre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnān rákṣāṁsi devayūḥ.

9.37.2^b (Rahugaṇa Āngirasa; to Soma Pavamāna)
sā pavitre vicakṣaṇó hárir arṣati dharnasīḥ,
abhī yónim kánikradat.

§ 9.25.2^b

9.38.6^b (The same)
eṣā syā pītāye sūtó hárir arṣati dharnasīḥ,
krándan yónim abhī priyām.

Of the pāda 9.23.5^a, sómo arṣati dharnasīḥ.

9.37.2^c: 9.25.2^b, abhi yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pāvamāno ví dhāvati,
rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sāptir ná vājayūr devó devébhyaḥ sutāḥ,
vyānaçīḥ pāvamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahā vīṣā sūtó varivovid ādābhyah,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamānaḥ sūtó nṛbhiḥ sómo vājam ivāsarāt,
camūṣu çákmanāsādam.

9.37.6^b: 9.28.4^c, abhi drónāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsyā yóṣanaḥ: 9.32.2^a, ād īm tritāsyā yóṣanaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárīm
hinvánty ádribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pṛtāye.

9.38.3^{bc} marmṛjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmṛjyānte
... çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣā syā mānuṣīṣv ā çyenó ná vikṣú sīdati,
gáchañ jaró ná yóṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
sá marmṛjānā áyúbhir, íbho rájeva suvratāḥ,
çyenó ná váṇsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
íṣam ūrjam pavamānābhy arṣasi çyenó ná váṇsu kalāçeṣu sīdasi,
índrāya mādva mádyo mādah sūtó divó viṣṭambhá upamó vicakṣanāḥ.

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted with váṇsu sīdati in 9.57.3; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^a; 96.23^d; 99.6^b, 8^a.—For 9.57.3 cf. Ved. Stud. i, p. xv; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharnasīḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra ā tvīṣim dádhaṇa ójasā,
 vicákṣāṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayāṁ devēṣu jāgrīḥ sutá eti pavitra ā,
 sómo yāti vícarṣaṇīḥ.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyúnā sutá eti pavitra ā,
 sám sūryasya raçmībhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárīm
 hinvanty ádribhiḥ.

9.39.6^c : 9.13.9^c, yónāv ṛtāsya sīdata.

9.40.8^{bc} : 9.33.6^{bc} ; 65.21^{bc}, asmábhyaṁ soma viçvátah, ā pavasva sahasríṇam
 (9.33.6^c, sahasríṇah).

9.40.8^c : 9.62.12^a ; 63.1^a ; 65.21^c, ā pavasva sahasríṇam ; 9.33.6^c, ā pavasva
 sahasríṇah.

[9.40.4^c, vidáh sahasríṇīr īṣah : 9.61.3^c, kṣárā sahasríṇīr īṣah.]

9.40.5^a : 9.61.6^a, sá nah punánā ā bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna ā
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punánā indav ā bhara [soma dvibárhasaṁ rayīm,
 víṣann indo na ukthyam.

cf. 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no víçvā divó vásutó prthivýā ádhi,
 punánā indav ā bhara.

9.64.26^c (Kāçyapa Máritca ; to Soma Pavamāna)
 [utó sahásrabharṇasaṁ] vācam soma makhásyuvam,
 punánā indav ā bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasunū Kāçyapāu ; to Soma Pavamāna)
 punánā indav ā bhara [soma dvibárhasaṁ rayīm,
 tvām vásūni puşyasi víçvāni dāçúṣo gṛhé.

cf. 9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, soma dvibárhasaṁ rayīm.

[9.41.2^c, sahávāṇso dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahīm iṣam gómad indo hiraṇyavat,
āgvāvad vājavat sūtāḥ.

9.61.3^b (Amahīyu Āngirasa ; to Soma Pavamāna)

pári no āgvam āgavid gómad indo hiraṇyavat,
[kṣārā sahasrīṇir iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad āgvāvad vājavat sūtāḥ,
[pávasva bṛhatír iṣaḥ.]

9.13.4^b

9.42.2^a, eṣá prasnéna mánmanā : 9.3.9^a, eṣá prasnéna jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)

[eṣá prasnéna mánmanā] devó devébhyas pári,
[dhārayā pavate sūtāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna rucā-rucā devó devébhyas pári,
viṣvā vásūny ā viṣa.

9.42.2^c : 9.3.10^c, dhārayā pavate sūtāḥ.

9.42.3^b : 9.13.3^a, pávante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
9.100.6^a, pávasva vājasātamaḥ.

9.42.3^c : 9.13.3^b, sómāḥ sahásrapājasah.

9.42.4^b : 9.17.4^b, pavítre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

abhi viṣvāni váryābhi devān ṛtāvīdhaḥ,
[sómāḥ punāno arṣati.]

9.13.1^a

9.66.4^b (Çatañ Vaikhānasah ; to Soma Pavamāna)

pávasva janáyann iṣo 'bhi viṣvāni váryā,
sákha sákhibhya utáye.

9.42.5^c : 9.13.1^a ; 28.6^b ; 101.7^b, sómāḥ punāno arṣati.

9.42.6^b : 9.41.4^c, āgvāvad vājavat sūtāḥ.

9.42.6^c : 9.13.4^b, pávasva bṛhatír iṣaḥ.

9.43.2^c : 9.32.2^c ; 38.2^c ; 65.8^c, indum indrāya pītāye.

9.43.3^a : 9.25.4^b, punāno yāti haryatāḥ.

9.43.4^a : 9.19.6^c ; 63.11^a, pávamāna vidā rayīm.

9.43.4^{ab} (Medhyatithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma suṣṛīyam,
[indo sahasravaracasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāṇyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma duṣṭāram,
yó dūnāṇo vanuṣyatā.

[9.43.4^c, indo sahasravaracasam : 9.64.25^c ; 98.1^c, indo sahasrabharṇasam.]

9.43.6^a : 9.107.23^a, pāvasva vājasātaye ; 9.13.3^a ; 42.3^b, pāvante vājasātaye ;
9.100.6^a, pāvasva vājasātamaḥ.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráṇe.]

9.44.2^c : 9.12.8^c, víprasya dhārayā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vipravīrah sadāvṛdhah,
sómo devéṣv á yamat.

9.61.9^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mádhuman,
cārur mitré váruṇe ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índrāya pitāye.

[9.45.2^c, devān sákhibhya á váram : 1.4.4^c, yás te sákhibhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
utá tvám aruṇām vayām góbhir añjimo mādāya kām,
ví no rāyē dúro vṛdhi.

9.64.3^c (Kāṇyapa Mārīca ; to Soma Pavamāna)
āḥvo ná cakrado vṛṣā sám gā indo sám árvataḥ,
ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnīr devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, vāne krīṇantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pitō vicākṣase,
indo stotré suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
āsgrān devāvītayē 'tyāsah kītyā iva,
kṣārantah parvatāvīdhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsgrān devāvītaye vājayānto rāthā iva.]

8.3.15^d

[9.46.3^a, etē sōmāsa indavaḥ : 1.16.6^a, imē sōmāsa indavaḥ.]

9.46.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sā pavasva dhanamjaya prayantā rādhaso mahāḥ,
asmābhyam soma gātuvīt.

9.65.13^c (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
[ā na indo mahīm iṣam] pavasva viṣvādarṣataḥ.]

8.6.33^a ; b : 9.65.13^b

asmābhyam soma gātuvīt.

9.46.8^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pāvamāno asiṣyadat.

9.50.3^a, āvyo vāre pāri priyām : 9.7.6^a ; 52.2^b ; 107.6^b, āvyo vāre pāri priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvānty), hāriṁ
hinvānty ādribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
[āvyo vāre pāri priyām] hāriṁ hinvānty ādribhiḥ.] 8.7.6^a ; b : 9.26.5^b
pāvamānam madhuçūtām.

9.67.9^b (Gotama ; to Soma Pavamāna)
[hinvānti sūram ūsrayaḥ] pāvamānam madhuçūtām,
abhi girā sām asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)
 sá pavasva madintama góbbhir añjanó aktúbbih,
 indav indrāya pītāye.]

9.30.5^c

9.99.6^a (Rebhasunū Kaçyapāu; to Soma Pavamāna)
 sá punāno madintamaḥ sōmaç camūṣu sdati,
 paçāu ná réta ādādhat pātir vacasyate dhiyāḥ.

9.20.6^c

Cf. 9.45.1^c, sá pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, ā pavasva madintama.

9.50.5^c: 9.30.5^c; 45.1^c; 64.12^c, indav indrāya pītāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sōmam pavitra ā srja.

9.51.1^c: 9.16.3^c, punihindrāya p tave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sōmam indrāya vajriṇe.

9.51.2^c: 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 táva tyá indo āndhaso devā mādhor vy āgnate,
 pávamānasya marútaḥ.

9.64.24^c (Kaçyapa Mārica; to Soma Pavamāna)
 rásam te mitró aryamá pibanti várupaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhí vājam utá çrāvāḥ.

9.52.1^c: 9.6.3^b, suvánō arša pavitra ā.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo vāre pári priyāḥ; 9.50.3^a, ávyo vāre pári priyām.

[9.52.3^b, indo ná dánam iñkhaya: 9.35.2^a, indo samudramiñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ní çūsmam indav eṣām púruhūta jánānām,
 yó asmán ādideçati.

9.64.27^b (Kaçyapa Mārica; to Soma Pavamāna)
 punaná indav eṣām púruhūta jánānām,
 priyāḥ samudrām ā viça.]

9.63.23^c

10.134.2^d (Mandhātār Yāuvanāçva; to Indra)
 avá sma durhaṇayató mártasya tanuhi sthirám,
 adhaspadám tám imi kṛdhi, yó asmán ādideçati, &c.

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 çatām na inda uttibhiḥ sahasraṁ vā çūcnam,
 pávasva mañhayádrayih.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣṭho adhvaré,
 pávasva mañhayádrayih.

9.53.4^{bc}: 9.63.17^{bc}, hárīm nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 ayām víçvāni tiṣṭhati punānó bhūvanopári,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dádhānaḥ kalāçe rásam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.9^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma víçvā ca sáubhagā: 8.78.8^b; 9.4.2^b, víçvā ca soma sáubhagā.

[9.56.1^b, açúḥ pavítre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavítre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnán rákṣānsi devayúḥ.

[9.56.4^b, svádúr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa; to Soma Pavamāna)
 prá te dhārā asaçeáto divó ná yanti vṛṣṭáyāḥ,
 áchā vājāni sahasrínām.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçeátāḥ,
 abhí çukráṁ upastíram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
sá marmṛjāná āyúbhiḥ íbho rájeva suvratāḥ,
çyenó ná vánsu śidati.]

9.38.4^b

9.66.23^a (Çatañ Vāikhānasah ; to Soma Pavamāna)
sá marmṛjāná āyúbhiḥ práyavān práyase hitāḥ,
índur átyo vicakṣaṇāḥ.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the páda 9.62.13^b, marmṛjyāmāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyéno ná vikṣú śidati ; 9.86.35^b, çyenó
ná vánsu kaláçesu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná índav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhāvati.

9.60.1^b, pávamānañ vicarṣaṇim : 9.28.5^b, pávamāno vicarṣaṇiḥ.

[9.60.2^b, átho sahasrabharṇasam : 9.64.26^b, utó sahasrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
áti várān pávamāno asisṣyadat kaláçāñ abhi dhāvati,
índrasya hárdy áviçāñ.

9.86.19^d (Sikataḥ, alias Nivāvari Rṣigaṇāḥ ; to Soma Pavamāna)
vṛṣā matnāñ pavate vicakṣaṇāḥ sómo áhnaḥ pratartītósaso divāḥ,
krāñá śindhūnāñ kaláçāñ avivaçad índrasya hárdy áviçāñ manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, *Prolegomena*, p. 102.—For krāñá in 9.86.19 see under 1.134.2. The repeated páda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[9.61.3^c, kṣārā sahasrínīr íṣaḥ : 9.40.4^c, vidáh sahasrínīr íṣaḥ.]

9.61.4^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
pávamānasya te vayám pavítram abhyundatāḥ,
sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
tásya te vājino vayám víçvā dhánāni jigyúṣaḥ,
sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Paijavana; to Indra)
 [vayám indra tvāyāvah] sakhitvám ā rabhāmahe, 3.41.7^a
 rtāsyā naḥ pathā nayāti viçvāni duritā [nābhantām anyakēsām jyākāśdhi
 dhānvasu.] 10.133.1^{ff} ff.

I have the impression that sakhitvám ā rabh is popular as compared with sakhitvám ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in ĩle sakhitvám, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvám uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá naḥ punāná ā bhara; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm īsam.

9.61.7^a: 9.15.8^a, etām u tyām dāça ksīpah.

9.61.8^b: 9.39.3^a; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā: 10.191.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, siçāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, vārunāya marúdbhyaḥ.

9.61.14^b: 8.69.11^c, vatsām samñçivarīr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girāḥ.

9.61.15^b: 8.54 (Val. 6).7^d, dhukśásva pipyúšm īsam; 8.7.3^c, dhukśánta pipyúšm īsam; 8.13.25^c, dhukśásva pipyúšm īsam ávā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo ví rajati dyumān: 9.5.3^b, rayir ví rajati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo várenyah.

9.61.19^c: 9.24.7^c; 28.6^c, devāvīr aghaçānsahā.

9.61.21^c (Amahryu Āngirasa; to Soma Pavamāna)
 sāmñçlo aruśo bhava supasthābhīr ná dhenúbhiḥ,
 sídañ chyeno ná yónim ā.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyenó ná yónim á.

9.61.22^b: 3.37.5^a; 8.12.22^a, índrañ vṛtrāya hāntave.

9.61.25^a (Amahīyu Āngirasa; to Soma Pavamāna)
 apaghnán pavate mṛdhó 'pa sómo ārāvṇah,
 gáchann índrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 apaghnán pavase mṛdhaḥ kratuvit soma matsarāḥ,
 nudásvādevayum jánam.

9.61.25^c: 9.15.1^c, gáchann índrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āngirasa; to Soma Pavamāna)
 ása te sakhyé vayám távendo dyumná uttamé,
 sāsahyāma pṛtanyatāḥ.]

1.8.4^c

9.66.14^a (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
 ása te sakhyé vayám iyaksantas tvótayah,
 indo sakhitvām uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsahyāma pṛtanyatāḥ.

9.62.1^b: 1.135.6^e; 9.67.7^b, tirāḥ pavitram āçāvah.

9.62.3^b (Jamadagni Bhārgava; to Soma Pavamāna)
 kṛṇvānto várivo gāve 'bhy āṛṣanti suṣṭutīm,
 ilām asmābhyañ samyátam.

9.66.22^b (Çatañ Vāikhānasāḥ; to Soma Pavamāna)
 pávamāno áti sridho 'bhy āṛṣati suṣṭutīm,
 súro ná viçvādarçataḥ.

9.85.7^c (Vena Bhārgava; to Soma Pavamāna)
 átyaṇ mṛjanti kalāçe dáça kṣipah prā vipṛāṇāñ matáyo váca irate,
 pávamānā abhy āṛṣanti suṣṭutīm éndrañ viçanti madirāsa indavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gávyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutīm; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy aṅgūr mādāyāpsú dākṣo giriṣṭhāh,

çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣā hāri rājeva dasmó abhī gā acikradat,

punāno vāraim páry ety avyāyam çyenó ná yónim ghṛtāvāntam āśadam.

Cf. Hillebrandt, *Ved. Myth.* i. 60.

[9.62.8^b, tiró rómāny avyāyā : 9.67.4^b ; 107.10^b, tiró vārāny avyāyā.]

Cf. also 9.62.8^c with 9.107.10^d.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīnam ; 9.33.6^c, á pavasva sahasrīnaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómāntam açvīnam.

[9.62.13^b, marmrjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjāná āyúbhiḥ.]

9.62.14^a, sahásrotiḥ çatāmāghaḥ ; 8.34.7^b, sáhasrote çatāmāgha.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāh.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarāt.

[9.62.18^c, hāriim hinota vājīnam : 10.188.1^b, açvam hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā árṣann abhī çriyah, çúro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punāno arṣasi ; 9.7.4^b, nṛmṇā vāsāno arṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣah.

9.62.24^c : 9.65.25^b, grṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 7.96.3^c, grṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhī víçvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vīṣṭáyo dhārā yanty asaçcátah : 9.57.1^{ab}, prá te dhārā asaçcáto divó ná yanti vīṣṭáyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dádhat stotré súvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
īsam ūrjam ca pinvasa indrāya matsarīntamaḥ,
camūşv á ní şīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutá indo pavitra á nībhīr yató ví nīyase,
indrāya matsarīntamaç camūşv á ní şīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, Ved. Myth. i. 166; Oldenberg, ZDMG. lxii. 459 ff.

[9.63.4^a, eté asrgram āçāvah; 9.17.1^c; 23.1^a, sómā asrgram, &c.]

[9.63.4^c, sómā rtāsya dhārayā; 9.33.2^b; 63.14^b, çukrá rtāsya dhārayā.]

9.63.5^c: 9.13.9^a, apaghnānto ārāvṇaḥ.

[9.63.7^b, yáyā súryam ārocayah: 8.98.2^b, tvám súryam ārocayah.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
āyukta sūra étaçam pávamāno manáv ádhi,
antárikşṇa yátave.

9.65.16^{bc} (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rájá medhābhīr iyate pávamāno manáv ádhi,
antárikşṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, Ved. Stud. ii. 165; Hopkins, Religions of India, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svar may be seen from 1.50.9, āyukta saptá çundhyúvaḥ sūro ráthasya naptiḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, töchter des wagens.' Cf. also 8.1.11, yát tudát sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (l. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, Ved. Myth. i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weissheit angegangen, Pava-māna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhābhīr iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhir by 'with wisdom'. Soma is *īśir viprah kāvyena* in 8.79.1 (cf. 9.78.2), *médhirah* in 9.68.4. His epithet *sukrātu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rājā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaṣa* to go through the air', perfect sense, we have in 9.65.16 the tautology, *iyate . . . antāriṣeṇa yātave*. That *pāda* 9.63.8^a is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, *grā indrāya matsarām* : 9.26.6^c; 53.4^c; 63.17^c, *indum* (9.26.6^c, *indav*) *indrāya*, &c.]

9.63.11^a : 9.19.6^c; 43.4^b, *pāvamāna vidā rayīm*.

9.63.11^b : 9.43.4^b, *asmābhyam soma sucrīyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b : 8.6.9^b; 9.62.12^b, *rayīm gōmantam aṣvīnam*.

9.63.12^c : 9.1.4^c; 6.3^c; 51.5^c, *abhi vājam utā ṣrāvaḥ*.

9.63.13^a : 9.54.3^c, *sómo devó ná sūryaḥ*.

9.63.14^{bc} : 9.32.2^{bc}, *ṣukrá ṛtāsyā dhārāyā, vājam gōmantam akṣaran*.

9.63.15^b : 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyāciraḥ*.

9.63.16^{bc} (*Nidhruvi Kācyapa*; to Soma *Pavamāna*)
prā soma mādhumattamo rāyē arṣa pavitra ā,
mádo yó devavítamaḥ.

9.64.12^{ab} (*Kācyapa Mārica*; to Soma *Pavamāna*)

sá no arṣa pavitra ā mádo yó devavítamaḥ,

indav indrāya pitāye.

9.30.5^c

Cf. the correspondence of 9.63.23^a with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, *suvāno arṣa pavitra ā*.

9.63.17^a (*Nidhruvi Kācyapa*; to Soma *Pavamāna*)

tām ī mrjanty āyávo hāriṁ nadīṣu vājīnam,

9.53.4^b

indum indrāya matsarām.

9.53.4^c

9.107.17^d (*Sapta Rṣayah*; to Soma *Pavamāna*)

indrāya pavate mādah, sómo marūtate sutah,

9.6.7^b

sahásradhāro áty ávyam arṣati tām ī mrjanty āyávaḥ.

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, hāriṁ nadīṣu vājinam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamah; 9.67.16^b,
indrāya mādhumattamah.

[9.63.20^a, kāviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etām mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhribhīr viprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kaṣyapa; to Soma Pavamāna)
pavamāna nī toṣase rayīm soma ṣravāyyam,
priyāḥ samudrām ā viṇa.

9.64.27^c (Kaṣyapa Mārīca; to Soma Pavamāna)
punānā indav eṣāḥ pūruhūta jānānām,
priyāḥ samudrām ā viṇa.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, gōarṇasaḥ rayim indra ṣravāyyam.

9.63.24^a, apaghnān pavase mṛdhah: 9.61.25^a, apaghnān pavate mṛdhah.

9.63.25^a (Nidhruvi Kaṣyapa; to Soma Pavamāna)
pavamānā asṛkṣata sōmah ṣukrāsa indavaḥ,
abhi viṇvāni kāvyā.

9.23.1^c

9.107.25^a (Sapta Ṛṣayah; to Soma Pavamāna)
pavamānā asṛkṣata pavītram āti dhārāyā,
marūtivantō matsarā indriyā hāyā medhām abhi prāyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi viṇvāni kāvyā.

9.63.28^a (Nidhruvi Kaṣyapa; to Soma Pavamāna)
punānāḥ soma dhārāyēndo viṇvā āpa sridhah,
jahī rākṣānsi sukrato.

6.16.29^c

9.107.4^a (Sapta Ṛṣayah; to Soma Pavamāna)
punānāḥ soma dhārāyāpō vāsāno arṣasi,
ā ratnadhā yōnim ṛtasya sīdasy ūtso deva hiranyāyah.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apō vāsānaḥ pāri kōcam arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28^c: 6.16.29^c, jahī rākṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kaṣyapa; to Soma Pavamāna)
apaghnān soma rakṣāso 'bhy arṣa kánikradat,
dyumántaṁ gūsmam uttamām.

9.67.3^{be} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇo ādriḥbhīr abhy arṣa kánikradat,
dyumántaṁ gūṣmam uttamám.

Cf. dyumántaṁ gūṣmam ā bhara, under 9.29.6^e, and the curiously extended pāda, 4.36.8^e, dyumántaṁ vājaṁ vīṣaḡṣmani uttamám.—Note the correspondence of 9.63.19^e with 9.67.16^b.

[9.63.30^b, sōma divyāni pārthivā : 9.36.5^b, sōmo divyāni, &c. ; 9.64.6^b, sōmā divyāni, &c.]

9.64.2^c, satyām vīṣan vīṣéd asi : 8.33.10^a, satyām itthā vīṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dūro vīdhi.

9.64.5^{abc}, ģumbhāmānā ṛtāyūbhīr mrjyāmānā gābhastyoḥ, pāvante vāre avyāye :
9.36.4^{abc}, ģumbhāmānā ṛtāyūbhīr mrjyāmāno gābhastyoḥ, pāvate vāre avyāye.

9.64.5^b, mrjyāmānā gābhastyoḥ : 9.20.6^b ; 36.4^b ; 65.6^b, mrjyāmāno gābhastyoḥ.

9.64.6^{abc}, té viḡvā dāḡuṣe vāsu sōmā divyāni pārthivā, pāvantaṁ āntárikṣyā :
9.36.5^{abc}, sá viḡvā dāḡuṣe vāsu sōmo divyāni pārthivā, pāvataṁ āntárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pāvamāna vídharmanī.

[9.64.9^c, ākrān devó ná sūryaḥ : 9.54.3^a ; 63.13^a, sōmo devó, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídān ṛtāsya yónim ā.

9.64.12^{ab}, sá no arṣa pavitra ā mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé arṣa pavitra ā, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav indráya pitāye.

9.64.17^{bc} (Kaṡyapa Mārīca ; to Soma Pavamāna)
marmrjānāsa āyávo vīthā samudráṁ índavaḥ,
āḡmann ṛtāsya yónim ā.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
āchā samudráṁ índavó staṁ gāvo ná dhenávaḥ,
āḡmann ṛtāsya yónim ā.

The cadence gāvo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, ā yád yónim hiraṇyāyam.

9.64.22^b (Kaṣyapa Mārica ; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamaḥ,
 ṛtāsya yónim āsādam.]

ॐ 5.21.4^d

9.108.1^a (Gauriviti Çakṭya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nṛbhír yatāḥ svāyudhó madintamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^c, ṛtāsya yónim āsādam ; 5.21.4^d, ṛtāsya yónim āsādaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marūtāḥ.

9.64.25^a: 9.16.8^a, tvām soma vipaṇcitam.

9.64.25^b, punānó vācam iṣyasi: 9.30.1^c, punānó vācam iṣyati.

9.64.25^c (Kaṣyapa Mārica ; to Soma Pavamāna)
 tvām soma vipaṇcitam, punānó vācam iṣyasi,] ॐ a: 9.16.8^a ; b: 9.30.1^c
 indo sahásrabharṇasam.

9.98.1^c (Ambarīsa Vārṣāgira, and Rjicvan Bhāradvāja ; to Soma Pavamāna)
 abhí no vajasátamaṁ rayim arṣa puruspṛtham,
 indo sahásrabharṇasaṁ tuvidyumnám vibhvasāham.

Cf. 9.43.4^a, indo sahásravarcasam ; 9.60.2^b, átho sahásrabharṇasam ; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam: see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punāná indav ā bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyāḥ samudrám ā viça.

9.64.28^c: 1.137.15, sómāḥ çukrá gāvāçirah.

9.64.28^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jāmáyas pátim,
 mahám indum mahiyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçútam,] ॐ 9.50.3^c
 abhí girá sám asvaran.

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mrjyamāno gábhastyoh; 9.64.5^b, mrjyamānā gábhastyoh.

9.65.7^b (Bhrgu Vāruni, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaçcīte pávamānāya gāyata mahí ná dhārāti ándho arṣati,
áhir ná jurnám áti sarpati tvácam átyo ná kríjann asarad vṛṣā háriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, hárīm hinvanty
(9.65.8^b, hinvānty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, índum índrāya pítāye.

9.65.9^b: 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvám á vṛṇīmahe: 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam: 8.6.23^a, á na índra mahím iṣam.

9.65.13^b (Bhrgu Vāruni, or Jamadagni Bhārgava; to Soma Pavamāna)
á na indo mahím iṣam, pávasva víçvadarçataḥ, 9.8.6.23^a
asmábhyam soma gātuvít, 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṛṣaṇam mádam pávasva víçvadarçataḥ,
sahásrayāmā pathikíd vicakṣaṇāḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyam soma gātuvít.

9.65.14^b (Bhrgu Vāruni, or Jamadagni Bhārgava; to Soma Pavamāna)
á kaláçā anuṣatendo dhārābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
á kaláçam mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivram duhanty ádribhiḥ: 1.137.3^{bc}, añçum duhanty ádribhiḥ sómam
duhanty ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávām póṣam sváçvyam.

[9.65.18^c, *suṣvāṇo devāvitaye* : 9.13.2^c, *suṣvāṇāṃ devāvitaye*.]

9.65.19^c : 9.61.21^c, *sīdañ chyenoṇā yōnim ā*.

9.65.20^{abc}, *apsā indrāya vāyāve vāruṇāya marūdbhyaḥ, sōmo arṣati viṣṇave* ;
9.34.2^{abc}, *sutā indrāya vāyāve vāruṇāya marūdbhyaḥ, sōmo arṣati*
viṣṇave ; 9.33.3^{abc}, *sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,*
sōmā arṣanti viṣṇave ; 5.51.7^a, *sutā indrāya vāyāve*.

Cf. also 9.84.1^b.

9.65.20^b : 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, *vāruṇāya marūdbhyaḥ*.

9.65.21^{bc} : 9.33.6^{bc} ; 40.3^{bc}, *asmābhyam soma viçvātah, ā pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇah*).

9.65.21^c : 9.40.3^c ; 62.12^a ; 63.1^a, *ā pavasva sahasrīṇam* ; 9.33.6^c, *ā pavasva*
sahasrīṇah.

9.65.22^{ab} : 8.93.6^{ab}, *yé sōmāsaḥ parāvāti yé arvāvāti sunviré*.

9.65.24^a, *té no vṛṣṭīm divās pari* : 2.6.5^a, *sā no vṛṣṭīm divās pari*.

9.65.24^{bc} : 9.13.5^{bc}, *pāvantaṃ ā suvīryam, suvānā devāsa indavaḥ*.

9.65.25^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pāvate haryatō hārir gr̥ṇānō jamādagninā, 3.62.18^a
hinvanō gōr ādhi tvaci.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)

pāvate haryatō hārir āti hvārānsi rāñhya,

abhyārṣan stotṛbhyo virāvad yāçah.

The cadence, *gōr ādhi tvaci*, in 9.65.25^c occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b : 9.62.24^c, *gr̥ṇānō jamādagninā* ; 3.62.18^a ; 8.101.8^d, *gr̥ṇānā jamād-*
agninā ; 7.96.3^c, *gr̥ṇānā jamadagnivāt*.

9.65.26^c : 9.24.1^c, *gr̥ṇānā apsu mṛjata*.

9.65.28^c—30^c, *pāntam ā puruspṛham*.

9.66.1^b : 9.23.1^c ; 62.25^c ; 63.25^c, *abhi viçvāni kāvyā*.

9.66.1^c : 1.75.4^c, *sākha sākhibhya īdyah*.

9.66.4^b : 9.42.5^b, *abhi viçvāni vāryā*.

9.66.7^c, *dādhanō āksiti çrāvah* : 1.40.4^b ; 8.103.5^b, *sā dhatte āksiti çrāvah*.

9.66.10^c : 9.10.1^b, *ārvanto nā çravasyāvah*.

9.66.11^a (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 áchā kóçaṁ madhuçútam ásrgraṁ vāre avyáye,
 ávāvaçanta dhítáyaḥ.]

9.19.4^a

9.107.12^d (Sapta Rsayah ; to Pavamāna Soma)
 prā soma devávitaye síndhur ná pipye áṛṇasā,
 añçôḥ páyasā madiró ná jágṛvir áchā kóçaṁ madhuçútam.

Cf. the pádas, abhí kóçaṁ madhuçútam, under 9.23.4, and pári kóçaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pávante vāre avyáye.

9.66.11^c: 9.19.4^a, ávāvaçanta dhítáyaḥ.

9.66.12^c: 9.68.17^c, ágmann ṛtasya yónim á.

[9.66.13^a, prā ṇa indo mahé ráṇe: 9.44.1^a, prā ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti síndhavaḥ, yád góbhir vāsaiṣyáse.

9.66.14^a: 9.61.29^a, ása te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvám uçmasi.

9.66.18^c, vṛṇimáhe sakhyáya: 4.41.7^d, vṛṇimáhe sakhyáya priyáya.

9.66.22^b, abhy arṣati suṣtutím: 9.62.3^b, abhy arṣanti suṣtutím; 9.85.7^c, páva-
 mánā abhy arṣanti suṣtutím.

9.66.23^a: 9.37.3^a, sá marmṛjánā ayúbhiḥ.

9.66.24^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtām bṛhác chukráṁ jyótir ajṛjanat,
 kṛṣṇā támāṁsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmitra ; to Indra)
 sá súryaḥ páry urú várāṁsy éndro vavṛtyád ráthyeva cakrá,
 átiṣṭhantam apasyām ná sárgam kṛṣṇā támāṁsi tvíṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvṛyam.

9.66.28^c: 9.27.6^c, punánā índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvāno arṣati.

9.67.4^b (Kaçyapa ; to Pavamāna Soma)

indur hinvāno arṣati, tiró vārāṇy avyāyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

á soma suvánó ádribhis tiró vārāṇy avyāyā,

jāno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyāyā ; and 9.103.2^a, pári vārāṇy avyāyā.

9.67.7^a : 9.24.1^b ; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b : 1.135.6^e ; 9.62.1^b, tiráḥ pavítram āçávaḥ.

9.67.9^a : 9.65.1^a, hinvānti súram úsrayaḥ.

9.67.9^b : 9.50.3^c, pávamānaṁ madhuçéutam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b : 9.1.1^b ; 29.4^b ; 30.3^c ; 100.5^b, pávasva soma dhárayā.

9.67.14^a : 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ : 9.12.1^c, índrāya mádhumattamāḥ ; 9.63.19^c,
índrāya mádhumattamam.

9.67.17^a : 9.46.1^a, ásrgran devávitaye.

9.67.17^b : 8.3.15^d, vājayānto ráthā iva.

9.67.19^b : 9.20.7^b, pavítram soma gachasi.

9.67.19^c : 9.20.7^c ; 62.30^c ; 66.27^c, dádhat stotré suvírjam.

9.67.28^b : 1.91.17^b, sóma viçvebhír ançúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both ; to Pavamāna Soma)

úpa priyāṁ pānipnatam yúvanam ahutivídhām,

áganma bíbhtrato námaḥ.

10.60.1^c (Bāudha, or others ; to Asamāti [Indra])

á jánaṁ tveśasamīdṛçam máhmanām úpastutam,

áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty īṣibhiḥ sámibhṛtam rásam : 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nṛbhír yató vājam á darṣi sātāye : 5.39.3^d, á vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana; to Pavamāna Soma)

pariprayāntaṃ vāyāṃ suṣaṃśādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhaḥ,
yō dhārayā mādhumāṇ ūrmiṇā divā iyarti vācaṃ rayiṣā āmartyaḥ.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣiganāḥ; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyaseṃ aṣṭarayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana; to Pavamāna Soma)

ayāṃ divā iyarti viçvam ā rājāḥ sōmaḥ punānāḥ kalāṇeṣu sīdati,
adbhir gōbhir mrjyate ādribhiḥ sutāḥ punānā indur vāriṃ vidat priyāṃ.

9.86.9^d (Akṛṣṭāḥ, alias Māṣā Ṛṣiganāḥ; to Pavamāna Soma)

divo na sānu stanāyann acikradad, dyāuḥ ca yāsya prthivī ca dhārmabhiḥ,
indrasya sakhyāṃ pavate vivēvidat sōmaḥ punānāḥ kalāṇeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi; to Pavamāna Soma)

apaghnān eṣi pavamāna cātṛūn priyāṃ nā jārō abhīgta indur,
sīdan vāneṣu çakunō nā pātva sōmaḥ punānāḥ kalāṇeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṃ pavasva,
adveṣe dyāvāprthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svasti,
indram ā viça brhatā rāveṇa vardhāyā vācam janāyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana; to Agni)

āstavy agnir narāṃ suçēvo vāçvānarā īṣibhiḥ sōmagopāḥ,
adveṣe dyāvāprthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgiraṣa; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhiraṇyavad āçvavad gōmad yāvat suvīryam,
pūyāṃ hī soma pitāro māma sthāna divo mūrđhānaḥ prāsthita vayaskṛtaḥ.

9.86.38^c (Atrayaḥ; to Pavamāna Soma)

tvāṃ nṛçākṣā asi soma viçvātāḥ pāvamāna vṛṣabha tā vī dhāvasi,
sā naḥ pavasva vāsumad dhiraṇyavad vayāṃ syāma bhūvaneṣu jīvāse.

Cf. the catenary sequel in 9.86.39^a, govī pavasva vasuvīd dhiraṇyavīd.

9.69.8^b, āçvavad gōmad yāvat suvīryam : 8.93.3^b, āçvavad gōmad yāvat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvāpṛthivi prāvataṁ naḥ.

[9.70.3^b, ādabhyāso janūṣī ubhé ānu: 2.2.4^d, pāthó ná pāyūm jánasī ubhé ānu.]

[9.70.4^a, sá mṛjyámāno daçábhīḥ sukármabhiḥ: 9.99.7^a, sá mṛjyate sukármabhiḥ.]

[9.70.5^a, sá marmṛjáná indriyāya dhāyase: 9.86.3^d, sómah punáná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣṭo mitráya váruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmitra; to Pavamāna Soma)

pávasva soma devávitaye víśéndrasya hárdi somadhānam á viça,
purá no badhád duritáti páraya ksetravíd dhi díça áhā vipṛchate.

9.108.16^a (Çakti Vasiṣṭha; to Pavamāna Soma)

índrasya hárdi somadhānam á viça [samudráṁ iva síndhavaḥ.]

[jūṣṭo mitráya váruṇāya vāyāve,] divó viṣṭambhá uttamáh.] 8.6.35^b

Cf. indrasya hárdy áviçān, under 9.60.3^c.

c: 9.70.8^c; d: 9.86.35^d

9.70.10^a (Reṇu Vaiçvāmitra; to Pavamāna Soma)

hitó ná sáptir abhí vájam arśéndrasyendo jatháram á pavasva,
návā ná síndhum áti parsi vidvāñ chūro ná yúdhyan āva no nidá spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māṣā Rṣiganāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vájam arṣa svarvít kóçam divó ádrimātaram,

[vīṣā pavítre ádhi sáno avyāye,] [sómah punáná indriyāya dhāyase.]

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 9.68.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣám rūpám kṛṇute várṇo asya: 1.95.8^a, tveṣám rūpám kṛṇuta úttaraṁ yát.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nédhūto ádrīṣto barhiṣi priyāḥ pátir gávām pradīva índur ṛtvīyaḥ,
púramdhivān mánuṣo yajñasáadhanah gúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣiganāḥ; to Pavamāna Soma)

ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmīnā,

táva krátvā ródasī antará kave gúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçūm duhanti stanáyantam ákṣitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nábhā pṛthivyá dharūṇo mahó divó 'pám ūrmāu síndhuṣv antár ukṣitāḥ,
índrasya vājro vṛṣabhó vibhūvasuḥ sómo hrdé pavate cāru matsaráḥ.

9.86.8^d (Akrṣṭāḥ, alias Māṣā Rṣiganāḥ; to Pavamāna Soma)

rāja samudráṁ nadyó ví gāhate 'pám ūrmīm sacate síndhuṣu çritāḥ,

ádhy asthāt sánu pávamāno avyāyam nábhā pṛthivyá dharūṇo mahó divāḥ.

9.86.21^d (The same)

ayám punaná usáso ví rocyad ayám síndhubhyo abhavad u lokakṛt,
ayám trīḥ sapta duduhānā ācīraṁ sómo hṛdé pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, Ved. Myth. i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tū pavasva pári párthivam rája stotrē cikṣann ādhūnvatē ca sukrato,
mā no nīr bhāg vásunaḥ sādanaspr̥ṇo rayīm piśāṅgam bahulām vasimahi.

9.107.24^a (Sapta Ṛṣayah; to Pavamāna Soma)

sá tū pavasva pári párthivam rájo divyá ca soma dhármabhiḥ,
tvām vípraso matibhir vicakṣaṇa ṣubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mr̥jyāmānaḥ suhastya samudré vācam invasi,
rayīm piśāṅgam bahulām puruṣp̥ṇam pávamānābhy arṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

saháśradhárē 'va té sám asvaran divó náke mádhujihvá asaṇcátāḥ,
áśya spaṇo ná ní miṣanti bhūṛṇayaḥ padé-pade pācīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mádhujihvá asaṇcátó 'vená duhanty ukṣāṇam giriṣṭhām,
ap̥sú drapsām vāvṛdhānām samudrá ā síndhor ūrmá mádhumanam
pavitra ā. 9.85.10^d

For 9.73.4 cf. Ludwig, Kritik, pp. 45, 50, 52; for 9.85.10, Hillebrandt, Ved. Myth., i. 320, 354, 363, 369; for the repeated páda, Oldenberg, ZDMG. lxii. 473.

9.74.1^b, svār yád vāṇy āruṣāḥ siśāsati: 9.7.4^c, svār vājī siśāsati.

9.74.5^d: 1.92.13^c, yéna tokám ca tánayam ca dhāmahe.

9.74.9^b, ávyo váram ví pavamāna dhāvati: 9.16.8^c, ávyo váram ví dhāvasi;
9.28.10^c; 106.10^b; ávyo váram ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma pap̥cānāsya te rásó 'vyo váram ví pavamāna dhāvati, 9.16.8^c
sa mr̥jyāmānaḥ kavibhir madintama svádasvéndrāya pavamāna pītāye.

9.97.44^c (Parācāra Çaktya; to Pavamāna Soma)

mádhvaḥ súdam pavasva vásva útsam vīrām ca na ā pavasvā bhāgam ca,
svádasvéndrāya pávamāna indo rayīm ca na ā pavasvā samudrát.

9.75.2^{cd}, dádhati putráḥ pitrór ap̥reyam náma tr̥tīyam ádhi rocané diváh;
1.155.3^{cd}, dádhati putró 'varām páram pītū náma tr̥tīyam ádhi
rocané diváh.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sūtō matibhiḥ cānohitāḥ prarocāyan ródasī mātārā ŋúciḥ,
rómāṇy ávyā samāyā vi dhāvati mādhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

┌urdhvō gandharvō ādhi náke asthād┐ víḡvā rūpā praticākṣaṇo asya,

☞ 10.123.7^b

└bhanūḥ ḡkṛeṇa ḡciṣā vy ādyāt┐, prārūrucad ródasī mātārā ŋúciḥ.

☞ 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā diváh pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,
hāriḥ srjanō átyo ná sātvaḥbhir vṛthā pájaṇsi kṛṇute nadīśv ā.

9.77.5^a (The same)

cákrir diváh pavate kṛtvyo rāso mahān ādabdho váruṇo hurúḡ yaté,
āsavi mitró vṛjāneśv yajñītyō 'tyo ná yūthé vṛṣayūḥ kánikradat.

Cf. 9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yūthā pári kōḡam arṣasy apām upásthe vṛṣabhāḥ kánikradat,
sá indrāya pavase matsarintamo yáthā jēsāma samithé tvótayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná ḡubhrás tanvām mṛjanō 'tyo ná sṛtvā sanāye dhānānām,
vṛṣeva yūthā pári kōḡam arṣan kánikradac camvōr ā viveḡa.

9.97.32^c (Parācara Ḡaktya ; to Pavamāna Soma)

kánikradad ānu pánthām ṛtāsyā ḡkṛó vi bhāsy amṛtasya dhāma,
sá indrāya pavase matsarāvān hinvánō vācam matibhiḥ kavínām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarintamah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

esā prā kōḡe mādhumān acikradad indrasya vājro vápuṣo vápuṣtarah,
abhīm ṛtāsyā sudūghā ḡhrtaḡcūto vāḡrā arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadīstutīḥ)

abhi tvā sindho ḡḡum in ná mātáro vāḡrā arṣanti páyaseva dhenávaḥ,
rūjeva yūdhvā nayasi tvām it sicāu yād āsām āgram pravātām inakṣasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prā rájā vācam janáyann asiṣyadat : 9.86.33^d ; 106.12^c, punānō vācam janáyann asiṣyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, ḡuddhō devānām úpa yāti niṣkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir janínām úpa, &c.

9.78.5^d, urvīm gāvīyūtim ābhayaṁ ca naṣ kṛdhi: 7.77.4^b, urvīm gāvīyūtim ābhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sánisanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ādribhir duhānty apsú vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó góbbhiḥ srjyāta ōsadhīṣv ā devānām sumnā iṣāyann ūpāvasuḥ,
ā vidyūta pavate dhārayā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantaṁ āsādam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

haviṛ haviṣmo māhi sādma dāivyaṁ nābho vāsānaḥ pári yāsy adhvarām,
rājā pavitraratho vājām āruhaḥ sahasrabhrṣṭir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ún mādhma ūrmīr vanānā atīṣṭhipad apó vāsāno mahiṣó ví gāhate,
rājā pavitraratho vājām āruhat sahasrabhrṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apsá indrāya varuṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śīsakty uṣāsaṁ ná sūryaḥ: 1.56.4^d, indram śīsakty uṣāsaṁ, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanajayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cākṛir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yati.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm;
9.66.22^b, abhy arṣati suṣtutīm.

[9.85.9^b, ārucead ví divó rocanā kavīḥ: 6.7.7^b, vāicvānaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti róruvat: 9.86.7^d, víṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣānaṁ giriṣṭhām: 9.95.4^b, añçūm duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)
 nāke suparnām upapaptivānsam giro venānām akrpanta pūrvīh,
 ciṣum rihanti matāyaḥ pānipnatam hiraṇyāyaḥ cakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)
 prā rebhā ety āti vāram avyāyaḥ vīṣā vāneṣv āva cakradad dhāriḥ,
 sām dhitāyo vāvaṇānā anūṣata ciṣum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, añgūm rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)
 ūrdhvō gandharvō ādhi nāke asthād viṣvā rūpā praticākṣaṇo asya,
 bhānūḥ çukreṇa çociṣā vy ādyāut prārūrucad ródasi mātārā çūciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)
 ūrdhvō gandharvō ādhi nāke asthāt pratyāñ citrā bībhrad asyāyudhāni,
 vāsāno ātkam surabhim dīçé kām svār nā nāma janata priyāni.] 6.29.3^{or}

10.123.8^c (The same)
 drapsāḥ samudrām abhi yāj jīgāti paçyan gīdhrasya cākṣasā vīdharman,
 bhānūḥ çukreṇa çociṣā cakānās trītye cakre rājasi priyāni.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad ródasi mātārā çūciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, ātyo nā hiyānō abhi vājam arṣa : 9.70.10^a, hitō nā sāptir abhi vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māsā Rṣiganāḥ ; to Pavamāna Soma)
 ātyo nā hiyānō abhi vājam arṣa, svarvīt kōcam divō ādrimātaram, 9.70.10^a
 vīṣā pavitre ādhi sāno avyāye sōmaḥ punānā indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)
 ākrān samudrāḥ prathamō vīdharmāñ janāyan prajā bhūvanasya rājā,
 vīṣā pavitre ādhi sāno āvye bṛhāt sōmo vāvīdhe suvānā induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punānā indriyāya dhāyase : 9.70.5^a, sā marmṛjānā indriyāya dhāyase.]

[9.86.7^b, sōmo devānām ūpa yāti niṣkṛtām : 9.78.1^d, çuddhō devānām, &c.]

Cf. 9.86.32^d, pātir jānīnām ūpa, &c.

[9.86.7^d, vīṣā pavitram āty eti rōruvat : 9.85.9^c, rājā pavitram, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharūno mahō divāḥ.

9.86.9^a : 1.58.2^d, divō nā sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāṇṇeṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāṇṇeṣu sātā.

9.86.13^d: 9.72.4^d, ūcīr dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ manīṣā abhy anūṣata stūbhaḥ.

9.86.19^d, indrasya hārdy aviṇān manīṣibhiḥ: 9.60.3^c, indrasya hārdy aviṇān.

9.86.21^d: 9.72.7^d, sómo hr̥de pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛtvānō nirṇijam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛtvānō nā nirṇijam.

9.86.29^c (Pr̥ṇayaḥ, alias Ajā R̥ṣiganāḥ; to Pavamāna Soma)
tvām samudrō asi viṇvavīt kave tāvemāḥ pāñca pradīṇo vidharmanī,
tvām dyām ca pr̥thivīm cāti jabhriṣe tāva jyōtiṣi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasūnū Kaṣyapāu; to Pavamāna Soma)

tvām dyām ca mahivrata pr̥thivīm cāti jabhriṣe,

pr̥āti dr̥pīm amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā viṇvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, ciṇum rihanti matāyaḥ pānīpnatam; 9.86.46^c, añṇūm, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)

rājā sīndhunām pavate pātīr divā r̥tāsya yāti pathībhiḥ kánikradat,
sahāsradhārah pāri śicyate hāriḥ punānō vācam janāyann upāvasuḥ.

9.106.12^c (Agni Cakṣuṣa; to Pavamāna Soma)

āsarji kalāṇā abhi ml̥hē sāptir nā vājayūḥ,

9.106.12^b

punānō vācam janāyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prā rājā vācam janāyann asiṣyadat.

9.86.35^b, c̥yenō nā vānsu kalāṇṇeṣu sīdasi: 9.38.4^b, c̥yenō nā vikṣū sīdati; 9.57.3^c, c̥yenō nā vānsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)

īṣam ūrjam pavamānābhy ar̥ṣasi c̥yenō nā vānsu kalāṇṇeṣu sīdasi,
indrāya mādva mādyo mādah sūtō divō viṣṭambhā upamō vicakṣanāḥ.

9.108.16^d (Cakti Vasiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viṇ, samudrām iva sīndhavaḥ,

9.108.16^b: a: 9.70.9^b; b: 8.6.35^b

jūṣṭo mitrāya vārunāya vāyāve, divō viṣṭambhā uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) nah pavasva vāsumad dhiranyavat.

9.86.40^{cd}: 9.83.5^{cd}, rája pavitraratho vājam áruhat (9.83.5, áruhah) sahāsra-
bhr̥ṣṭir jayati (9.83.5, jayasi) grāvo bhr̥hāt.

9.86.44^a, vipaṇcīte pávamānāya gāyata: 9.65.7^b, pávamānāya gayata.

[9.86.46^c, añṣūm rihanti matāyaḥ pānipnatam: 9.85.11^c; 86.31^d, ṇīṣūm
rihanti, &c.]

9.87.9^c, pūrvīr īṣo bhr̥hātīr jiradāno: 6.1.12^c, pūrvīr īṣo bhr̥hātīr āréaghāh.

9.88.1^a: 7.29.1^a, ayān soma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvīryasya pátayaḥ syāma.

[9.90.3^d, āśālhaḥ sāhvān pītanāsu cātrūn: 6.19.8^c; 8.60.12^a, yēna vānsāma
pītanāsu cātrūn (8.60.12^a, cārdhataḥ).]

9.90.5^c (Vasiṣṭha Maitrāvāruṇi; to Pavamāna Soma)

mātsi soma vāruṇaṁ mātsi mitrāṁ mātisīndram indo pavamāna viṣṇum,
mātsi cārdho mārutaṁ mātsi devān mātsi mahām indram indo mādāya.

9.97.42^c (Parācara Čaktya; to Pavamāna Soma)

mātsi vāyūm iṣṭāye rādhasa ca mātsi mitrāvāruṇā pūyamānaḥ,
mātsi cārdho mārutaṁ mātsi devān mātsi dyāvāprthivī deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrāvāruṇā pūyamānaḥ.

[9.91.1^c, dāça svāsāro ādhi sāno ávye: 9.92.4^c, dāça svadhābhīr ādhi sāno ávye.]

[9.92.4^b, viṇve devās trāya ekādaçāsah: 8.57(Vāl.9).2^d, yuvām devās, &c.]

[9.92.4^c, dāça svadhābhīr ādhi sāno ávye: see next prec. item but one.]

[9.92.6^a, pári sādmeva paçumānti hótā: 9.97.1^d, mitéva sādma paçumānti hótā.]

9.95.2^b: 2.42.1^b, iyarti vācam aritéva nāvam. Omitted by mistake under 2.42.1^b.

[9.95.4^b, añṣūm duhanty uksāpaṁ giriṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvīryasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Daivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psārasa indrapānaḥ,
kṛpṇān apó varṣāyan dyām utémām urór á no varivasyā punānāḥ.

9.97.27^{ab} (Mṛṇika Vasiṣṭha; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psārasedevapānaḥ,
mahāç cid dhī śmāsi hitāḥ samaryé kṛdhī suṣṭhāné ródāsi punānāḥ.

9.96.5^b: 8.36.4^a, janitā divó janitā prthivyāh.

9.96.6^d, 17^d, sómaḥ pavitram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi ; to Pavamāna Soma)
pāri priyāḥ kalāḥ devāvāta indrāya sómo ráṇyo mādāya,
sahásradhārah çatāvāja indur vāji ná sáptih sámanā jigāti.

9.110.10^c (Tryaruna and Trasadasyu ; to Soma Pavamāna)
sómaḥ punāno avyāye vāre çiçur ná krīḥan pávamāno akṣāḥ,
sahásradhārah çatāvāja induh.

[9.96.16^c, abhi vājam sáptir iva çravyā : 1.61.5^a, asmā id u sáptim iva çravyā.]

9.96.17^a (Pratardana Dāivodāsi ; to Pavamāna Soma)
çiçum jajñānām haryatām mṛjanti çumbhānti váhniḥ marúto gaṇéna,
kavir gurbhiḥ kávyenā kavīḥ sán [sómaḥ pavitram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇya Āiçvarayah ; to Pavamāna Soma)
çiçum jajñānām hāriḥ mṛjanti pavitre sóman devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352 ; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīṣeva yūthā pári kócam ārsan : 9.76.5^a, vīṣeva yūthā pári kócam ārsasi.

9.96.23^d, sómaḥ punānāḥ kalāḥçu sáttā : 9.68.9^b ; 86.9^d, sómaḥ punānāḥ kalāḥçu sídāti.

[9.97.1^d, mitéva sádma paçumānti hótā : 9.92.6^a, pári sádmeva paçumānti hótā.]

[9.97.5^a, indur devānām úpa sakhyām āyān : 4.33.2^c, ād id devānām úpa sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya : 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣāṇāḥ : 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ādhi (19 pári) ṣṇunā dhanva sāno ávye.

[9.97.24^c, dvitā bhuvad rayipāti rayīmām : 1.60.4^d ; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devātāte pavasva mahé soma psārase devapānāḥ : 9.96.3^{ab},
sā no deva devātāte pavasva mahé soma psārasa indrapānāḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ : 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān: 9.76.5^c, sá indrāya pavase matsarīn-
tamah.

9.97.36^a: 9.68.10^a, evā nah soma pariśicyāmanah.

9.97.39^c: 1.62.2^c, yēnā nah pūrve pitārah padajñāh.

9.97.40^c, vīṣā pavitre ādhi sūno āvye: 9.86.3^c, vīṣā pavitre ādhi sūno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrāvāruṇā pūyāmānah.

9.97.42^c: 9.90.5^c, mātasi çārdho mārutaṁ mātasi devān.

9.97.44^c, svādasvindrāya pāvamāna indo: 9.74.9^d, svādasvindrāya pavamāna
pitāye.

[9.97.46^d, kāmō nā yō devayatām āsarji: 1.190.2^b, sārgo nā, &c.]

9.97.48^d: 1.73.2^a, devō nā yāh savitā satyāmanmā.

[9.97.49^d, abhīndram vīṣṇaṁ vājrabāhum: 7.23.6^a, evēd indram, &c.]

[9.97.56^b, sōmo vīçvasya bhūvanasya rājā: 3.46.2^c; 6.36.4^d, éko vīçvasya, &c.;
5.85.3^c, tēna vīçvasya, &c.; 10.168.2^d, asyā vīçvasya, &c.]

[9.97.56^d, vī vāram āvyam samáyāti yāti: 9.85.5^b, vy āvyāyam samáyā vāram
arṣasi.]

9.98.1^c: 9.64.25^c, indo sahāsrabharnasam.

9.98.4^b: 1.84.7^b, vāsu mātāya dāçūse.

See under 1.45.8^d for other similar pādas.

9.98.6^c: 1.18.6^b; 9.100.1^b, priyām indrasya kāmiam.

9.98.10^a: 9.11.8^a; 108.15^a, indrāya sōmaṁ pātave.

9.99.6^a, sá punānó madīntamah: 9.50.5^a, sá pavaśva madīntama.

9.99.6^b: 9.20.6^c, sōmaç camūṣu sīdati.

[9.99.7^a, sá mṛjyate sukārmabhiḥ; 9.70.4^a, sá mṛjyāmāno daçābhiḥ sukārmabhiḥ.]

9.99.7^b: 9.3.9^b; 103.6^b, devō devébhyah sūtāh.

9.99.7^d: 9.7.2^b, mahīr apó vī gāhate.

9.99.8^b: 9.24.3^c, nībhīr yató vī nīyase.

9.99.8^{od}: 9.63.2^{be}, indrāya matsarīntamah (or, °maç) camūṣv ā ní sīdasi.

9.100.1^b: 1.18.6^b; 9.98.6^c, priyām indrasya kāmiam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma divibārhasam rayim.

9.100.2^d, 8^d, vīcāni dācūṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhārayā.

9.100.5^c: 9.1.1^c, indraya pátave sutāḥ.

9.100.5^d (Rebhasunū Kācypāu; to Pavamāna Soma)

krátve dāksāya naḥ kave pávasva soma dhārayā,

9.1.1^b

indraya pátave sūtó, mitráya várūṇāya ca.

9.1.1^c

10.85.17^b (Sūryā Savitrī; to Devāḥ)

sūryāyāi devébhyo mitráya várūṇāya ca,

yé bhūtāsyā prācetasa idām tébhyo 'karam̐ námāḥ.

9.100.6^a, pávasva vājasátamaḥ: 9.43.6^a; 107.23^a, pávasva vājasátaye; 9.13.3^a; 42.3^b, pávante vājasátaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jātām ná dhenávaḥ: 6.45.28^c, vatsām gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmāni.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi grávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támāṃsi jighnase.

9.100.9^{ab}, tvām dyām ca mahivrata pr̥thivīm cāti jabhriṣe: 9.86.29^c, tvām dyām ca pr̥thivīm cāti jabhriṣe.

[9.101.6^a, sahásradhārah pavate: 9.97.5^b, sahásradhārah pavate mādāya.]

9.101.7^a, ayām pušā rayir bhágaḥ: 8.31.11^a, áitu pušā rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punānó arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣanīr abhī; 5.86.2^c, yā páñca carṣanīr abhī.

9.101.10^b (Andhigu Cyāvaçvi; to Pavamāna Soma)

sómāḥ pavanta indavo 'smábhyaḥ gātuvittamāḥ,

mitráḥ suvánā arepásah svādhyāḥ svarvídaḥ.

9.106.6^a (Caksus Manava; to Pavamāna Soma)

asmábhyaḥ gātuvittamo devébhyo mádhumattamaḥ,

9.100.6^d

sahásram̐ yāhi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté putā vipaçetaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyaçirah.

9.101.15^b, ví yás tastámbha ródasi: 7.86.1^b, ví yás tastámbha ródasi cid urvī.

9.101.16^a (Prajāpati; to Pavamāna Soma)

ávyo vārebhiḥ pavate sómo gāvye ádhi tvaci,
[kánikradad vīśā hárīḥ, indrasyābhy ēti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa; to Pavamāna Soma)

eṣā syā dhārayā suto 'vyo vārebhiḥ pavate madíntamaḥ,
krīlann ūrmīr apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vīśā hárīḥ: 9.2.6^a, ácikradad vīśā hárīḥ.]

9.102.5^b: 1.19.3^b, víḡve deváso adrúhaḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yahví ṛtásya mātārā; 9.33.5^b, yahvīr
ṛtásya mātārāḥ.

[9.103.2^a, pári várāṇy avyáyā: 9.67.4^b; 107.10^b, tiró várāṇy, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

[pári várāṇy avyáyā, góbhir añjānó arṣati,
trī śadhástā punānāḥ kṛṇute hárīḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Ṛṣayaḥ; to Pavamāna Soma)

mṛjānó vāre pávamāno avyáye [vīśāva cakrado vāne,
devānām soma pavamāna niṣkṛtām góbhir añjānó arṣasi.

cf. 9.7.3^b

[9.103.3^a, pári kócaṁ madhuçútam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyaḥ sutaḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya ā ní śidata.

9.104.2^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasáadhanam,
devāvyām mādām abhí dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvānó ajyate,
devāvīr mádō matibhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^o.

[9.104.3^c, yátha mitráya váruṇāya çántamaḥ: 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīnam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhīḥ : 9.104.2^a, sám i vatsām ná mātṛbhīḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutāḥ ; 9.62.14^c ; 107.17^a, indrāya pavate mādah.

9.106.3^a : 9.10.1^a, asyéd indro mādeshv á.

9.106.4^b : 8.91.3^d, indrayendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam cūṣmam á bhara svarvidam : 9.29.6^c, dyumántam cūṣmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyam gātuvittamaḥ : 9.101.10^b, asmábhyam gātuvittamaḥ.

9.106.6^b : 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b : 9.28.1^c, ávyo váram ví dhāvati ; 9.16.8^c, ávyo váram ví dhāvati ; 9.74.9^b, ávyo váram ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ; 9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne krīṇantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamāna Soma)

ásarji kalācaṇ abhi mīlhé sáptir ná vājayúḥ,

punānó vácām janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayaḥ ; to the same)

sá māmṛje tiró āṇvāni meṣyó mīlhé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo viprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence āṇvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácām janáyann asiṣyadat : 9.86.33^d, punānó vácām janáyann úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató hāriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ : 4.45.5^d, sómam suśáva mádhumantam ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānāḥ soma dhārāya.

9.107.4^d : 8.61.6^b, útso deva hiranyáyaḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohayo divi ; 1.7.3^b, á súryam rohayad divi.

9.107.10^b: 9.67.4^b, tiró várāṇy avyāyā.

9.107.11^b: 9.106.12^b, mīlhé sāptir ná vājayūh.

9.107.12^d: 9.66.11^a, āchā kōcam madhuḥeutam.

9.107.14^{ab}: 9.23.4^{ab}, abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām.

9.107.14^c, samudrāsyaḍdhi viṣṭāpi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrāsyaḍdhi viṣṭāpi; 8.34.13^b, samudrāsyaḍdhi viṣṭāpaḥ.

9.107.14^d: 9.21.1^c, matsarāsaḥ svarvīdaḥ.

9.107.15^b (Sapta Rṣayaḥ; to Pavamāna Soma)

tārat samudrām pāvamāna ūrminā rājā devā ṛtām bṛhāt,
arṣan mitrāsyā vāruṇasya dhārmanā prā hinvanā ṛtām bṛhāt.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)
sahāsradhāraṁ vṛṣabhām payovṛdham priyām devāya jānmane,
ṛtēna yā ṛtājāto vivāvṛdhé rājā devā ṛtām bṛhāt.

9.107.17^a: 9.62.14^c, indrāya pavate mādah; 9.6.7^b; 106.2^b, indrāya pavate sutāḥ.

9.107.17^d: 9.63.17^a, tām i mrjanty āyāvaḥ.

9.107.21^c, rayīm piṣāṅgam bahulām puruspṛham: 9.72.8^d, rayīm piṣāṅgam bahulām vasīmahi.

9.107.22^b, vṛṣāva cakrado vāne: 9.7.3^b, vṛṣāva cakradad vāne.

9.107.22^d, góbhir añjanó arṣasi: 9.103.2^b, góbhir añjanó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye;
9.100.6^a, pávasva vājasātamah.

9.107.24^a: 9.72.8^a, sá tū pávasva pári párthivam rájaḥ.

9.107.25^a: 9.63.25^a, pāvamānā asṛkṣata.

9.107.26^b: 9.30.2^a, indur hiyanāḥ sotṛbhiḥ.

9.107.26^d: 9.14.5^c, gāḥ kṛṇvāno ná nirṇijam; 9.86.26^c, gāḥ kṛṇvāno nirṇijam haryatāḥ kavīḥ.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mādhumattamah.

9.108.5^b, ávyo vārebhiḥ pavate madāntamah: 9.101.16^a, ávyo vārebhiḥ pavate.

[9.108.6^d, varmāva dhṛṣṇav ā ruja: 8.73.18^a, púram na dhṛṣṇav, &c.]

9.108.8^d: 9.107.15^b, rāja devā rtām bṛhāt.

9.108.15^a: 9.111.8^a; 98.10^a, indrāya soma pātave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumatamāḥ.

9.108.16^a: 9.70.9^b, indrasya hárđi somadhānam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sindhavaḥ.

9.108.16^c: 9.70.8^c, jūsto mitráya varuṇāya vāyāve.

9.108.16^d, divo viṣṭambhá uttamāḥ: 9.86.35^d, divo viṣṭambhá upamó vicakṣaṇāḥ.

9.109.12^a, çicuṁ jajñānām hárīm mṛjanti: 9.96.17^a, çicuṁ jajñānām haryatām mṛjanti.

9.109.22^b, çṛṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhīd ugró riṇānn apāḥ.

9.110.9^b, imā ca viçvā bhūvanābhi majmānā: 2.17.4^a, ádhā yó viçvā bhūvanābhi majmānā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja índuḥ.

9.111.3^c, índram jāitrāya harṣayan: 8.15.13^c, índram jāitrāya harṣaya çācṛpátim.

9.112.1^e—4^e: 113.1^e—11^e; 114.1^e—4^e, índrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d—11^d, táttra mām amṛtam kṛdhi.

9.114.4^d (Kaçyapa Mārica; to Soma Pavamāna)

yát te rājañ chrtām havis téna somābhi rakṣa naḥ,

arātivā má nas tārtm mó ca naḥ kíñ canāmamad [índrāyendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó sú te kíñ canāmamat, 10.59.8^c, 9^c, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām: 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d: 2.3.1^d, devó devān yajatv agnir ārhan.

10.2.4^a, yád vo vayām pramināma vratāni: 8.48.9^c, yát te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna: 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jatavedo námaç ceyāni ca gīh sādām id vārdhanī bhūt,
rákṣā no agne tánayāni tokā rákṣotā nas tanvō áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskīd utā no vayodhāh,
rāsvā ca naḥ sumaho havyādātīm trāsvotā nas tanvō áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vīṣaṇo vāsānāḥ sām jagmire mahiṣā árvatibhiḥ,
ṛtāsya padām kaváyo ní pānti gūhā námāni dadhire páraṇi.

10.177.2^b (Pataṅga Prajāpatya ; Māyābhedaḥ)

pataṅgó vācam mánasā bibharti tām gandharvó 'vadad gārbhe antāh,
tām dyótamānām svaryām manīṣūm ṛtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhūtha: 8.96.21^b, sadyó jajñānó hávyo babhūva.

[10.6.7^c, tām te devāso ānu kētam āyan: 4.26.2^d, máma devāso, &c.]

10.7.2^c: 1.163.7^c, yadā te mārto ānu bhógam ānat.

[10.7.5^d, vikṣū hótāram ny āsadayanta: 3.9.9^d = 10.52.6^d, ād id dhótāram, &c.]

10.7.7^d, trāsvotā nas tanvō áprayuchan: 10.4.7^d, rákṣotā nas, &c.

10.8.1^b: 6.73.1^d, ā ródasī vīṣabhó roravīti.

10.8.1^d, apām upásthe mahiṣó vavardha: 10.45.3^d, apām upásthe mahiṣā avardhan. Added in proof.

10.9.5^a, ícānā váryāṇām: 1.5.2^b; 2.4.3^b, ícānām váryāṇām; 8.71.13^b, íce yó váryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryam dr̥cé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaivasvata; to Yami)

ná te sákhā sakhyām vaṣṭy etát sálakṣmā yád viṣurūpā bhāvati,
mahás putráso ásurasya vírāḥ, divó dhartára urviyá pári khyan. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmántv átrām̐tasya náma sálakṣmā yád viṣurūpā bhāvati,
yamásya yó manávate sumántv ágne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Proleg.*, p. 232.

[10.10.2^c, mahás putráso ásurasya vírāḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vírāḥ.]

10.10.5^b: 3.55.19^a, devás tváṣṭā savitá viṣvārūpaḥ.

[10.10.5^c, nákir asya prá minanti vratāni: 1.69.7^a, nákiṣ ṭa etá vratá minanti.]

[10.10.6^b, ká im dadarṣa ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitráśya várūpasya dhāma: 2.27.7^c, bṛhán mitráśya várūpasya čarma.

Cf. under 1.15.2.4^d.

10.10.13^d, 14^b, pári śvajāte líbujeva vr̥kṣām.

10.11.5^b, hótṛabhir agne mánuṣaḥ svadhvarāḥ: 2.2.8^c, hótṛabhir agnir mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devéṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yájatrāiḥ;
7.75.7^b, deví devébhir yajatá yájatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṣrudhī no agne sādane sadhāsthe yuksvā rātham amftasya dravitnūm,
ā no vaha ródasī deváputre mākīr devānām āpa bhūr ihā syāh.

10.12.6^b: 10.10.2^b, sálakṣmā yád viśurūpa bhāvati.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmin yajñe barhiṣy ā niśādyā.

10.14.6^{cd}, téṣāṃ vayām sumatāu yajñīyānām āpi bhadre sāumanasé syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.13.7^{cd}, tāsya vayām sumatāu
yajñīyasyāpi bhadre sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prá ca tiṣṭhata.

[10.14.14^d, dirghām āyuh prá jivāse: 10.18.6^d, dirghām āyuh karati jivāse vah.]
Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, áthā nah čām yór arapó dadhāta: 10.37.11^d, tād asme čām yór arapó
dadhātana.]

10.15.5^c: 6.49.1^c, tá ā gamantu tá ihā čruvantu.

10.15.6^d: 7.57.4^d, yád va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarátham dádhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarátham turebhīḥ; 5.11.2^c, indreṇa devāiḥ sarátham sá barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādáyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādáyethe.

[10.16.8^d, tásmin devā amftā mādayantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, asádyāsmín barhiṣi mādayasva: 6.52.13^d, asádyāsmín barhiṣi mādaya-
dhvam; 6.68.11^d, asádyāsmín barhiṣi mādayethām.

10.17.9^d, rāyās pōsaṃ yājamāneṣu dhehi: 8.59 (Vāl.11).7^b, rāyās pōsaṃ yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōsaṃ yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yónim ānu samcárantam (3.33.3^d, samcáranti);
1.146.3^d, samānām vatsām abhi samcáranti.]

[10.18.6^d, dirghām āyuh karati jivāse vah: 10.14.14^d, dirghām āyuh prá jivāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mánah.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya [māno dákṣam utá krátum,] ^{cf. 9.4.3^a}
ādā te sakhyé āndhaso ví vo máde [ráṇan gávo ná yāvase vívaksase,]
^{cf. 5.53.16^b}

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)
evā te agne vimadō manīśām ūrjo napād amṛtebhiḥ sajósāḥ,
gīra ā vaksat sumatīr iyānā īśam ūrjam suksitīm viśvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)
evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpad indram,
sā iyānāḥ karati svastīm asmā īśam ūrjam suksitīm viśvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtaram tvā vṛṇīmahe.

10.21.1^d, ṣṛām pāvakaḥociśam vivaksase: 3.9.8^b; 8.43.31^b; 102.111^a, ṣṛām
pāvakaḥociśam.

10.21.3^d, viśvā ādhi ṣṛiyo dhiṣe vivaksase: 2.8.5^c, viśvā ādhi ṣṛiyo dadhe;
10.127.1^c, viśvā ādhi ṣṛiyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.111.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty adhvarē: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv ṛtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne ṣukrēṇa ḥociśā.

10.22.2^d: 1.25.15^b, yāçaḥ cakrē āsāmy ā.

[10.22.8^d, vādhar dasāsya dambhaya: 8.40.6^c, oḥo dasāsya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra ṣūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)
pibā-pibéd indra ṣūra sómam, mā riṣaṇyo vasavāna vásuḥ sán, 2.11.11^a
utā trāyasva grṇatō maghōno mahāç ca rāyō revātas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)
imā brāhmendra túbhyaṁ çaṁsi dā nṛbhyo nṛnām ṣūra çāvah,
tēbhīr bhava sākṛatur yēṣu cākān utā trāyasva grṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā ma-
ghāvā, &c.]

[10.23.4^d, ud id dhunoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imām piba: 8.17.1^b, indra sómam pibā imām.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, grēṣṭhaṁ no dhehi vāryaṁ vivakṣase : 3.21.2^d, grēṣṭhaṁ no dhehi vāryam.

10.25.1^{ab}, bhadrāṁ no āpi vātaya māno dākṣam utā krātum : 10.20.1, bhadrāṁ no āpi vātaya mānaḥ (quasi pratika).

[10.25.1^b, māno dākṣam utā krātum : 9.4.3^a, sānā dākṣam, &c.]

10.25.1^d, rāṇaṁ gāvo nā yāvase vivakṣase : 5.53.16^b, rāṇaṁ gāvo nā yāvase.

10.25.5^d (Vimada Āindra, or others ; to Soma)
tāva tyé soma cāktibhir nikāmāso vy ṛpvire,
gṛtsasya dhīras tāvaso ví vo máde vrajāṁ gómantam aṇvīnaṁ vivakṣase.

10.62.7^b (Nabhanedīṣṭha Mānava ; to Viṣve Devāḥ)
indreṇa yujā nīḥ sṛjanta vāghāto vrajāṁ gómantam aṇvīnam,
sahāsraṁ me dādato aṣṭakarnyāḥ ḥrāvō devéṣv akrata. ॥ 8.65.12^c

10.25.7^a : 1.91.8^a, tvām naḥ soma viṇvātāḥ.

10.25.7^d, mā no duḥcāṁsa ṛcātā vivakṣase : 1.23.9^c ; 7.94.7^c, mā no duḥcāṁsa ṛcātā ; 2.23.10^c, mā no duḥcāṁso abhidipsūr ṛcātā.

10.26.9^d : 8.43.22^c, imām naḥ ṣṇavad dhāvam.

10.27.1^b, yāt sunvaté yājamānāya cīkṣam : 8.59 (Val. 11).1^d, yāt sunvaté yājamānāya cīkṣathāḥ.

10.27.7^d (Vasukra Āindra ; to Indra)
ābhūr v āukṣīr vy ù āyur ānaḍ dārṣan nū pūrvo āparo nū darṣat,
dvé pavāste pári tām nā bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya ; to Agni)
yó asyá pāré rájasah cūkró agnīr ājāyata, ḥsá naḥ parṣad āti dvīṣah. ॥
॥ ॥ refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra ; to Indra)
pattó jagāra pratyāñcam atti cīṣṇā cīraḥ prāti dadhāu várūtham,
āsīna ūrdhvām upāsi kṣīṇāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Sārisṛkva ; to Agni)
prāty asya cṛēṇayo dadṛṇa ekām niyānam bahāvo ráthāsaḥ,
bahū yád agne anumārmjāno nyāññ uttānām anvēṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda ; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{ed}: 3.55.13^{ab}, anyāsya vatsām rihatī mimāya kāya bhuvā nī dadhe dhenūr ūdhaḥ.

[10.27.21^c, grāva id enā paró anyád asti: 10.31.8^a, naitāvad enā paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hī mām tavāsam vardhāyanti divāç cin me bṛhatā úttarā dhūḥ,
purú sahásrā nī çiçāmi sākām açatrūm hī mā jānita jajāna.

10.48.4^c (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahām etām gavyāyam āçvyam paçūm puriṣiṇam sáyakenā hiraṇyāyam,
purú sahásrā nī çiçāmi dāçúṣe yān mā sómāsa ukthino āmandiṣuḥ.]
4.42.6^c

10.28.7^c, vādhiṁ vṛtrām vājreṇa mandasānāḥ: 4.17.3^c, vādhiṁ vṛtrām, &c.

10.29.8^a, vy ānaḥ indraḥ pṛtanāḥ svójaḥ: 7.20.3^c, vy āsa indraḥ, &c.

[10.30.1^c, mahīm mitráśya váruṇasya dhāsīm: 4.55.7^c, nahí mitráśya, &c.]

10.30.4^b, yām víprāsa ílate adhvaréṣu: 1.58.7^b, yām vāghátó vṛnāte adhvaréṣu.

10.30.13^d, indráya sómam súṣutam bhárantīḥ: 3.36.7^b, . . . bhárantāḥ.

10.30.15^c, ádhvaryavaḥ sunuténdrāya sómam: 2.14.1^a, ádhvaryavo bháraténdrāya sómam.

10.31.2^b, ṛtāśya pathā námasā vivāset; 1.128.2^b, ṛtāśya pathā námasā havīṣmata; 10.70.2^c, ṛtāśya pathā námasā miyédhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kīm evid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthivī niṣtataksūḥ,
santasthāné ajāre itānti áhāni pūrvīr uśāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kīm evid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthivī niṣtataksūḥ,
mánīṣiṇo mánasā pṛeháté u tād yád adhyátīṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2. 8. 9. 6.

[10.31.8^a, naitāvad enā paró anyád asti: 10.27.21^c, grāva id enā paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānam vṛatapā uvāca, indro vidvān ānu hī tvā cacākṣa ténāham agne ānuçīṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhitaḥ sapátnīr iva páçavaḥ.

10.33.3^{ab}: 1.105.8^{ed}, mūṣo ná çiçná vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rājānam trāsadasyavam : 8.19.32^c, samrājān trāsadasyavam.]

10.34.8^b (Kavaśa Ālūṣa, or Akṣa Maujavat ; Akṣakṛṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcāḥ kṛīṭati vrāta eṣāṁ devā iva savitā satyādharmā,
ugrāśya cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viṣvāvasu Devagandharva ; to Sūrya)

ṛāyō budhnāḥ saṁgāmano vāsūnām, viṣvā rūpābhī caṣṭe ṣācibhiḥ,

1.96.6^a

devā iva savitā satyādharmēndro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyōr āva ā vṛṇmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d-12^d, svasty agnīṁ samidhānām imahe.

10.35.6^c, āyukṣātām aṣvīnā tūtujiṁ rātham : 1.157.1^c, āyukṣātām aṣvīnā yātave rātham.

[10.35.10^c, indram mitrām vāruṇam sātāye bhāgam : 10.63.9^c, agnīṁ mitrām, &c.]

10.35.11^a : 106.2^a, tā ādityā ā gatā sarvātātaye.

[10.35.12^c, pāṣve tokāya tanyāya jivāse : 3.53.18^c, bālām tokāya, &c.]

10.35.13^a, viṣve adyā marūto viṣva ūtī : 5.43.10^d, viṣve ganta maruto, &c.

[10.35.13^c, viṣve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viṣve no devā āvasā gamann ihā.]

10.35.14^a (Luṣa Dhānāka ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthātī ānhaḥ,
yō vo gopīthē nā bhayāśya veda té syāma devāvītaye turāṣaḥ.

10.63.14^a (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām ṣūrasātā maruto hitē dhāne,
prātaryāvāṇam rātham indra sāsasīm āriṣyantam ā ruhemā svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitrō aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, ādityān dyāvāpṛthivī apāḥ svāḥ.

10.36.2^d-12^d, tād devānām āvo adyā vṛṇmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhase tāmaḥ : 10.127.2^c, jyōtiṣā bādhate tāmaḥ.]

[10.37.7^d, jyóg jrváh práti paçyema sūrya: 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ: 2.23.15^d, tát asmásu dráviṇaṁ, &c.]

[10.37.11^d, tát asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe: 8.22.3^c, arvācínā sv ávase, &c.]

10.39.4^d, víçvét tá vāñ sávaneṣu pravácya: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácya.

10.39.7^b, ny ūhathuḥ purumitrásya yóṣaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvāñ çvetāñ pedāve 'çvināçvam: 1.118.9^a, yuvāñ çvetāñ pedāva indrajūtam.

10.39.11^c: 8.22.1^c, yām açvinā suhavā rudravartanī.

[10.39.13^d, yuvāñ çacibhir grasitām amuñcatam: 1.112.8^c, yābhir vartikāñ grasitām amuñcatam.]

[10.39.14^b, átakṣāma bhīgavo ná rátham: 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a: 8.87.2^c, tá mandasāná mánuṣo duroṇá á.

10.41.2^c, víço yéna gáchatḥo yájvarīr narā: 7.69.2^c, víço yéna gachatho deva-yāntī.

[10.42.2^c, kóçañ ná pūrṇām vásunā nyīṣṭam: 4.20.6^d, udnéva kóçañ vásunā nyīṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmām: 1.124.12^c, amá saté vahasi bhūri vāmām.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiṣ ṭareṁāmātin durévāñ yávena kṣúdhāñ puruhūta víçvām,
vayāñ rájabhiḥ prathamā dhánāny asmákēna vṛjanenā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pátu paçcád utóttarasmād ádharād aghāyóḥ,
indrah purástád utá madhyató naḥ sákhā sákhibhyo várivah kṛnotu.

[10.43.6^b, jánānañ dhéna avacákaçad víṣā: 8.32.22^c, dhéna indravacákaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛtā purutrā: 10.80.4^d, agnēr dhāmāni vibhṛtā, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāni [vidmā te dhāma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramām gūhā yād vidmā tām utsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa; to Manyu)

viṣeṣakṣd indra ivānavabravō smākaṁ manyo adhipā bhavehā,
priyām te nāma sahure gr̥ṇmasi vidmā tām utsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣō vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nā jāyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā
jāyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto nī dhāyi.

10.45.9^c, prā tām naya pratarām vāsyō ácha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tām naya vāsyō ácha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajām gómantam uḇijo ví vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvāpr̥thivī huvema dévā dhattā rayīm asmē
suvīram.

10.46.2^a: 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandrām hótāram uḇijo nāmobhiḥ: 7.10.5^a, mandrām hótāram uḇijo
yāvīṣṭham.

[10.46.10^a, yām tvā devā dadhiré havyavāham: 7.11.4^d; 10.52.3^d, áthā devā
dadhire, &c.]

10.47.1^d–8^d, asmābhyam citrām víṣṇaṁ rayīm dah.

10.47.4^b: 6.19.8^b, dhanasp̥tām çūçuvānsam sudākṣam.

10.48.4^c, purū sahasrā nī çīçāmi dāçūṣe: 10.28.6^c, purū sahasrā nī çīçāmi sākām.

10.48.4^d, yān mā sómāso ukthīno āmandiṣuḥ: 4.42.6^c, yān mā sómāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvanā yājamānasya coditā: 1.58.8^c, çākī bhava yājama-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakṛtāḥ sūtē sácā: 7.32.2^a, imé hí te brahmakṛtāḥ, &c.]

[10.50.7^d, máde sūtāsya somyāsyāndhasaḥ: 10.94.8^c, tá ū sūtāsya, &c.]

[10.52.2^a, ahám hótā ny āsīdaṁ yājñān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhire havyavāham.

10.52.5^d, āthemā viçvāḥ pṛtanā jayāti : 8.96.7^d, āthemā viçvāḥ pṛtanā jayāsi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñān.

10.53.2^b, abhī prāyaṁsi sūdhītāni hī khyāt : 6.15.15^a, abhī prāyaṁsi sūdhītāni hī khyāḥ.

10.53.5^b : 7.35.14^d, gōjātā utā yé yajñīyāsaḥ.

10.53.5^{cd} : 7.104.23^{cd}, pṛthivī naḥ pāṛthivāt pātv ānhaso 'ntāriḥsaṁ divyāt pātv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, brhād devāso amṛtatvām ānaçuḥ.]

10.54.3^a, ká u nū te mahimānaḥ samasya : 6.27.3^a, nahī nū te mahimānaḥ samasya.

[10.54.6^a, yó ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatvā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhūvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastībhir āti durgāni viçvā.

10.57.3^c : 8.41.2^b, pitṛñām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bed}–12^{bed}, máno jagāma dūrakām, tát ta ā vartayamasihā kṣáyāya jivāse.

[10.59.1^a, prá tāry āyuh pratarām návīyaḥ : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na āyuh.]

10.59.1^d–4^d, parātarām sú nīrtir jihitām.

10.59.4^b : 6.52.5^b, páçyema nū sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dṛṣan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sú prá tirā na āyuh : 8.18.22^c, prá sú na āyur jivāse tiretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ānumate mṛlāyā naḥ svastí : 8.48.8^a, sóma rājan mṛlāyā naḥ svastí.

10.59.8^b: 1.14.2.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtasya mātārā; 9.33.5^b, yahvīṛ ṛtasya mātārāḥ.

10.59.8^{cde}, 9^{def}, 10^{de}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śu te kinī canāmamat.

Cf. mó ca naḥ kinī canāmamat, 9.114.4^a.

10.60.1^c: 9.67.29^c, āganma bibhrato nāmaḥ.

10.60.8^{cde}, 9^{cde}, evā dādāra te māno jīvātave nā mṛtyāvē 'tho ariṣṭātātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, ūci yāt te rēkṇa āyajanta sabardūghayāḥ pāya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣā ca no maghónaḥ pāhi sūrīn.

10.62.1^d–4^d, prāti gr̥bhṇīta mānavām sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātārām vī: 6.72.2^d, āprathetaṁ pṛthivīm, &c.

10.62.7^b, vrajām gómantam açvīnam: 10.25.5^d, vrajām gómantam açvīnaṁ vīvakṣase.

10.62.7^d: 8.65.12^c. çrāvo devēṣv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mānhate.

[10.62.9^d, vī sindhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, br̥hád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yēna devāso amṛtatvām ānaçuḥ.]

10.63.8^b, viçvasya sthātūr jāgataç ca mātavaḥ: 6.50.7^d, viçvasya sthātūr jāgato jānitrīḥ; 7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ.

[10.63.9^c, agnīm mitrām varuṇām sātāye bhāgam: 10.35.10^c, indram mitrām, &c.]

10.63.13^a, āriṣṭaḥ sá mārto viçva edhate: 1.41.2^c; 8.27.16^c, āriṣṭaḥ sārva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prā prajābhir jāyate dhármanas pári.

10.63.14^a: 10.35.14^a, yām devāso 'vatha vājasātau.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platēḥ sūnūr avivṛdhad vo viçva ādityā adite manīṣī,
içāñāso náro āmartyenāstāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣī: 6.51.5^c, viçva ādityā adite sajósāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathā kavīḥ tuvirāvan kāya girā bṛhaspātir vāyrdhate suvṛktibhiḥ,
ajā ekapāt suhāvebhīr fkvabhir āhiḥ ṛṇotu budhnyō hāvīmāni.

10.92.12^b (Çaryāta Mānava ; to Viṣve Devāḥ)

utā syā na uṭjām urviyā kavīr āhiḥ ṛṇotu budhnyō hāvīmāni,
sūryāmāsā vicāranta divikṣtā dhiyā çamnahuṣt asyā bodhatam.

Of. for 10.64.4, Neisser, Bezz. Beitr. vii. 228; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūtjam pūramndhim: 5.41.6^a, prā vo vāyūm rathayūjam kṛnudhvam.

10.64.10^b, tvāṣṭa devēbhīr jānibhiḥ pitā vācaḥ: 6.50.13^c, tvāṣṭa devēbhīr jānibhiḥ sajōṣāḥ.

10.64.11^a: 1.144.7^b, ranvāḥ sāmndrṣṭau pitumān iva kṣāyah.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

vī śā hōtrā viçvam açnoti vāryam bṛhaspātir arāmatih pānyasi,
grāvā yātra madhuśūd ucyāte bṛhād āvivaçanta matibhir manīṣiṇaḥ.

10.100.8^c (Duvasyu Vāndana ; to Viṣve Devāḥ)

āpāmivān savitā sāviṣan nyāg vārya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuśūd ucyāte bṛhād ā sarvātātīm āditiīm vṇīmahe.

Of. 5.25.8^b, grāveocyate bṛhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ādityā adite manīṣī: 6.51.5^c, viçva ādityā adite sajōṣāḥ.

[10.65.1^a, agnir indro vāruṇo mitrō aryamā: see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svār bṛhāt: 10.66.4^b, indravīṣṇu marūtaḥ, &c.]

10.65.7^a, divākṣaso agnījihvā rtāvfdhah: 1.44.14^b; 7.66.10^b, agnījihvā rtāvfdhah.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjanyāvātā vṛṣabhā puriṣiṇendravayū vāruṇo mitrō aryamā, ~~cf.~~ 1.36.4^a
devān ādityān āditiīm havāmahe yē pārthivāso divyāso apsu yē.

10.66.4^c (The same)

ādītir dyāvārthivī rtām mahād indravīṣṇu marūtaḥ svār bṛhāt,

~~cf.~~ 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitūram sudānsasam.

10.65.14^b: 7.35.15^b, mānor yājatra amīta rtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)
 devān vāsistho amṛtān vavande yé viṣvā bhūvanābhi prastathūh,
 [té no rāsantām urugāyām adyā] [yūyām pāta svastibhiḥ sādā nah.]

ed: 7.35.15^{ed} ; d: refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^e with 10.66.4^e.

10.65.15^{ed} = 10.66.15^{ed}: 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
 svastibhiḥ sādā nah.

10.66.3^b: 1.107.2^d ; 4.54.6^d, ādityāir no āditih ṣarma yaṇsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇu marūtah svar brhāt: 10.65.1^e, ādityā viṣṇur marūtah, &c.]

10.66.4^e, devān ādityān āvase havāmahe: 10.65.9^e, devān ādityān āditim
 havāmahe.

10.66.9^b, āpa ōsadhīr vanināni yajñiṣyā: 7.34.25^b = 7.56.25^b, āpa ōsadhīr vanino
 juṣanta.

[10.66.12^e, ādityā rudrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, ādityā rudrā
 vāsavaḥ sunithāḥ ; 7.35.14^a, ādityā rudrā vāsavo juṣanta (idān
 brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita: 2.3.7^a, dāivyā hōtārā prathamā
 vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛṇje ; 10.110.7^a,
 dāivyā hōtārā prathamā suvāca.

10.66.13^b, ṛtasya pānthām ānv emi sādhyā: 1.124.3^e ; 5.80.4^e, ṛtasya pānthām
 ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{ed} = 10.66.15^{ed}: 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
 svastibhiḥ sādā nah.

10.67.2^b: 3.53.7^b, divas putrāso āsurasya virāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa ; to Bṛhaspati)
 indro mahnā mahatō arṇavāsya vi mūrdhānam abhinad arbudāsya,
 [āhann āhim āripāt saptā sindhūn] [devāir dyāvāprthivi prāvataṁ nah.]

ed: 4.38.1^e ; d: 1.31.8^d

10.111.4^a (Astrādaṇṣṭra Vairūpa ; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āṅgirobbhir grṇānāḥ,
 purūṇi cin ni tatānā rājānsi dadhāra yō dharūṇaṁ satyātata.

10.67.12^e: 4.28.1^e, āhann āhim āripāt saptā sindhūn.

10.67.12^d: 1.31.8^d ; 9.69.10^d, devāir dyāvāprthivi prāvataṁ nah.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghṛtaprušo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bḥaspátir bhinád ádrim vídád gāḥ.

10.69.7^b, sahásrastarīḥ ṇatánitha ḥbhvā : 1.100.12^b, sahásracetāḥ ṇatánitha ḥbhvā.

10.70.2^c, ṛtasya pathā námasā miyédhaḥ : 1.128.2^b, ṛtasya pathā námasā haviṣ-
mata ; 10.31.2^b, ṛtasya pathā námasā vivāset.

[10.70.3^{ab}, ṇaṇvattamám ṇlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām ṇlate ajirām dūtyāya haviṣmantāḥ sádām in mānuṣasaḥ.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āngirasa ; to Jñāna)

yajñéna vācāḥ padavīyam āyan tām ānv avindann ṛṣiṣu praviṣṭam,
tām ābhṛtyā vy ādadhuḥ purutrā tām sapta rebhā abhī sám navante.]

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rāṣṭrī saṃgāmanī vāsūnām cikitūṣī prathamā yajñīyānām,
tām mā devā vy ādadhuḥ purutrā bhūristhātṛām bhūry āveṇāyāntīm.

cf. 1.164.3^c

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām sapta rebhā abhī sám navante : 1.164.3^c, sapta svāsāro abhī sám
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyeva pátya uṇatī suvāsāḥ.

10.72.2^d, 8^b, āsataḥ sád ajāyata.

10.74.5^b : 7.6.4^d, ānānataīm damāyantām pṛtanyūn.

[10.74.5^c, ṛbhukṣāṇām maghāvānām suvṛktīm : 10.104.7^b, sutēraṇām maghā-
vānām, &c.]

10.75.4^b : 9.77.1^d, vācṛī arṣanti pāyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te sató mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhani sacābhūvā : 4.55.3^c, ubhé yāthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, ārc cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, ārc cid dvēṣaḥ
sanutār yuyotu ; 7.58.6^c, ārc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñēṣu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣú : 3.14.5^b, uttānāhastā nāmasopasādya ; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahī ródasi ā viveṇa : 3.61.7^b, víṣā mahī ródasi ā viveṇa.

[10.80.4^d, agnér dhāmāni víbhṛtā purutrā : 10.45.2^b, vidmā te dhāma víbhṛtā, &c.]

10.80.7^d : 3.1.22^d, ágne máhi dráviṇam ā yajasva.

10.81.4^{ab} : 10.31.7^{ab}, kíṃ svid vānaṃ ká u sá vṛkṣá āsa yāto dyāvaprthiví niṣṭatakṣūh.

[10.82.1^d, ād íd dyāvaprthiví aprathetām : 10.149.2^d, áto dyāvaprthiví, &c.]

10.82.5^a (Viṣvakarman Bhāuvana ; to Viṣvakarman)

paró divá pará enā prthivyá paró devébhīr ásurāir yád ásti,

káṃ svid gárbhāṃ prathamāṃ dadhra āpo yātra devāḥ samāpaṇyanta viṇve.

10.125.8^c (Vac Āmbhrinī ; Ātmastuti)

ahām evá vāta iva prá vāny ārábhamaṇa bhūvanāni víṇva,

paró divá pará enā prthivyáitāvati mahinā sám babhūva.

10.82.6^d : 7.101.4^a, yásmin víṇvāni bhūvanāni tasthūh.

10.83.2^b, manyúr hótā váruṇo jātávedāḥ : 3.5.4^b, mitró hótā, &c.

[10.83.6^c, mányo vajrinn abhi mām ā vavṛtsva : 4.31.4^a, abhi na ā vavṛtsva.]

10.83.7^b : 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.

10.84.5^d, vidmā tám útsaṃ yāta ābabhūtha : 10.45.2^d, . . . yāta ājagántha.

10.85.17^b : 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, víṇvāny anyó bhūvanābhicāṣṭe : 1.108.1^b ; 7.61.1^c, abhi víṇvāni bhūvanāni caṣṭe ; also 2.35.2^d ; 2.40.5^a, víṇvāny anyó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prá tvā muñcāmi váruṇasya páçāt : 6.74.4^c, prá no muñcetaṃ váruṇasya páçāt.]

10.85.39^d, jīvāti çarādaḥ çatām : 7.66.16^c, jīvema çarādaḥ çatām.

10.85.42^b, víṇvam āyur vy āçnutam : 1.93.3^d, víṇvam āyur vy āçnavat ; 8.31.8^b, víṇvam āyur vy āçnutah.

10.85.43^d, 44^d : 7.54.1^d, çām no bhava dvipāde çām cátuṣpade : 6.74.1^d, çām no bhūtaṃ dvipāde, &c. ; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c—23^c, víṇvasmād índra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^e, indrāsomā duṣkṛte mā sugám bhut.]

[10.86.15^e, manthás ta indra çám hrdé: 8.82.3^e, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarā sakthyā kápr̥t.

10.86.16^d, 17^b, niṣedūso vijñmbhate.

10.87.1^d: 1.98.2^d, sá no divā sá riṣáḥ pátu náktam.

10.87.4^e, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yatudhānān.

10.87.21^a, paçcát purástad adharád údaktāt: 7.104.19^e, práktād ápáktād adharád údaktāt.

[10.87.23^e, ágne tigména çociṣā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, áviḥ svār abhavaj jāté agnāu.

[10.88.16^d, áprayuchan tarāp̥ir bhrájamānaḥ: 7.63.4^b, dūrēarthas tarāp̥ir, &c.]

10.89.2^d, kṣṇā támāṁsi tvīṣyā jaghána: 9.66.24^e, kṣṇā támāṁsi jāñghanat.

10.89.8^e, prá yé mitráśya váruṇasya dhāma: 4.5.4^e, prá yé minānti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^e.

[10.89.14^d, pr̥thivyā áp̥fg amuyā çáyante: 1.32.5^d, áhiḥ çayata upap̥fk pr̥thivyāḥ.]

[10.89.15^a, çatrūyānto abhi yé nas tatasré: 4.50.2^b, bṛhaspate abhi, &c.]

10.89.15^e (Reṇu Vāiçvāmitra; to Indra)

çatrūyānto abhi yé nas tatasré, máhi vr̥dhanta ogaṇāsa indra, 4th cf. 10.89.1^a andhénāmītrās támasā sacantām sujyotiṣo aktāvas tām abhi syuḥ.

10.103.12^d (Apratiratha Āindra; to Apvā)

amīśām cittām pratilobháyanti gr̥hāpāṅgāny apve párehi,

abhi préhi nír daba hr̥tsú çókāir andhénāmītrās támasā sacantām.

10.89.17^b, vidyāma sumatnām nāvānām: 1.4.3^b, vidyāma sumatnām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vāstor ávasā gr̥ṇānto viçvāmītrā (6.25.9^d, bhara-dvājā) utá ta indra nūnām.

Pāda c also in 1.177.5^e, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñāt sarvahútaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepasaḥ sūryasyeva raçmāyaḥ : 5.55.3^c, virokiṇaḥ sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyeva pātya uçatī suvāsāḥ.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilālapé sōmaprṣṭhāya vedhāse : 8.43.11^b, sōmaprṣṭhāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dṛçke vṛṣaṇaḥ ca pāuṇsye.

10.92.12^b : 10.64.4^d, āhiḥ çṛṇotu budhnyò hāvīmani.

[10.93.1^a, māhi dyāvāpṛthivī bhutam urvī : 6.68.4^d, dyāuḥ ca pṛthivī bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rājāno amṛtasya mandrāḥ : 1.122.11^b, çrótā rājāno amṛtasya mandrāḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇaḥ párijmā : 8.27.17^c, aryamā mitró vāruṇaḥ sárātayaḥ.

10.93.6^c, mahāḥ sá rāyá èṣate : 1.149.1^a, mahāḥ sá rāyá èṣate pátir dán.

10.93.11^c, sádā pāhy abhiṣṭaye : 1.129.9^c, sádā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyāyā : 3.60.3^d, viṣṭvī çāmibhiḥ sukṛtaḥ sukṛtyāyā.

[10.94.8^c, tá ũ sutāsya somyāsyāndhasaḥ : 10.50.7^d, mādē sutāsya, &c.]

10.96.2^d, indrāya çūṣām hārivantam arcata : 1.9.10^c, indrāya çūṣām arcati ; 10.133.1^b, indrāya çūṣām arcata.

[10.96.13^d, satrá vṛṣaṇ jāthára ā vṛṣasva : 1.104.9^c, uruvyācā jāthára, &c.]

10.97.4^d, 8^d, atmānam tāva pūruṣa.

10.97.18^a, 19^b, yā èṣadhīḥ sōmarājñīḥ.

10.97.19^d, 21^d, asyāi sám datta vīryam.

10.99.12^d : 10.20.10^d, ísam ūrjam suksitīm víçvam ābhaḥ.

10.100.1^d—11^d, ā sarvātātīm áditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāvā yātra madhuṣúd ucyáte brhāt.

[10.100.9^b, *viçvā dvēṣāṁsi sanutār yuyota* : 2.29.2^b, *yuyāṁ dvēṣāṁsi*, &c.]

10.101.1^c : 3.20.5^a, *dadhikrām agnīm uṣāsam ca devīm*.

10.101.9^{cd} : 4.41.5^{cd}, *sū no duhryad yāvaseva gatvī sahasradhārā pāyasā mahī gāuḥ* ; 10.133.7^d, *sahasradhārā pāyasā mahī gāuḥ*.

10.103.4^d, *asmākam edhy avitā rāthānām* : 7.32.11^c, *asmākam bodhy avitā rāthānām*.

10.103.12^d : 10.89.15^c *andhēnāmītrās tāmasā sacantām*.

10.104.6^a, *ūpa brāhmāṇi harivo hāribhyām* : 1.3.6^b, *ūpa brāhmāṇi harivaḥ*.

10.104.6^d, *dāçvān asy adhvarāsyā praketaḥ* : 7.11.1^a, *mahān asy*, &c.

[10.104.7^b, *sutēraṇāṁ maghāvānāṁ suvṛktīm* : 10.74.5^c, *ṛbhuksāṇāṁ maghā-vānāṁ*, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, *gōbhīr āçvebhīr vāsūbhīr nyiṣṭaḥ* : 7.90.6^b, *gōbhīr āçvebhīr vāsūbhīr hiraṇyāḥ*.

10.110.4^c : 1.124.5^c, *vy ū prathate vitarām vāriyaḥ*.

10.110.7^a, *dāivya hōtārā prathamā suvācā* : 2.3.7^a, *dāivya hōtārā prathamā viduṣṭārā* ; 3.4.7^a = 3.7.8^a, *dāivya hōtārā prathamā ny ṛñje* ; 10.66.13^a, *dāivya hōtārā prathamā purōhita*.

10.110.11^b, *agnīr devānām abhavat purogāḥ* : 3.2.8^d, *agnīr devānām abhavat purōhitaḥ* ; 10.150.4^a, *agnīr devō devānām abhavat purōhitaḥ*.

10.111.4^a : 10.67.12^a, *indro mahnā mahatō arṇavāsyā*.

10.111.5^b, *viçvā veda sāvanā hānti çuṣṇam* : 3.31.8^b, *viçvā veda jānimā hānti çuṣṇam*.

10.111.9^a : 4.17.1^d, *srjāḥ sindhūṁ āhinā jagrasānān*.

[10.112.1^c, *hārsasva hāntave çūra çātrūn* : 6.44.17^a, *enā mandānō jahi çūra çātrūn*.]

[10.112.8^{ab}, *prā ta indra pūrvyāṇi prā nūnām vīryā vocāṁ prathamā kṛtāni* : see under 5.31.6.]

10.114.2^d : 3.54.5^d, *pāreṣu yā gūhyeṣu vratēsu*.

10.115.2^b, *sām yō vānā yuvāte bhāsmanā datā* : 7.4.2^c, *sām yō vānā yuvāte çucidan*.

10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya tárusaḥ.

10.115.8^{ed}: 1.53.11^{ed}, tvām stośāma tvāyā suvīrā drághīya áyuh pratarām dádhanāḥ.

10.116.5^b: 4.4.5^c, áva sthirā tanuhi yātujñam.

10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ sutó maghavan túbhyam ábhṛtaḥ.

10.118.3^b: 1.79.5^b, agnír ṛlényo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyaavāhana; 10.119.13^b, devébhyo havyaavāhanaḥ.

10.118.7^c, gopā ṛtāsyā dīdhi: 3.10.2^c, gopā ṛtāsyā dīdhi své dāme.

10.118.9^c: 5.14.2^c, yājīṣṭham mánuse jáne.

10.119.1^c–13^c, kuvít sómasyáṇām íti.

10.119.2^b, 3^a, ún mā pitā ayaṁsata.

10.119.13^b, devébhyo havyaavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyaavāhana.

10.120.8^d: 3.31.21^d dúraç ca víçvā avṛṇod ápa svāḥ.

[10.120.9^d, hinvānti ca çávasā vardháyanti ca: 5.11.5^d, á pṛṇanti çávasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya haviṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pátayo rayīṇām.

10.122.3^d, yás ta ánaṭ samídha tám juṣasva: 6.1.9^b, yás ta ánaṭ samídha havýádātīm.

10.122.4^a: 5.11.4^a, yajñāsyā ketūm prathamām puróhitam.

10.122.7^b, dutām kṛṇvāná ayajanta mánusāḥ: 5.3.8^b, dutām kṛṇvāná ayajanta havýāñḥ.

10.122.8^c, rāyás póṣam yájamāneṣu dhārāya: 8.59(Vál.11).7^b, rāyás póṣam yájamāneṣu dhattam; 10.17.9^d, rāyás póṣam yájamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.

10.123.7^{ed}, vásāno átkam surabhīm dṛçé kām svār ná náma janata priyāni: 6.29.3^{ed}, vásāno átkam surabhīm dṛçé kām svār na nṛtav īṣiró babhútha.

10.123.8^c, bhānūḥ ṣukreṇa ṣociṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukreṇa ṣociṣā vy
ādyāut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā : 10.71.3^c, tām ābhṛtyā vy ādadhuḥ
purutrā.

10.125.6^b (Vac Āmbhrṇī ; Ātmastuti)
ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,
ahām jānāya samādaṁ kṛṇomy ahām dyāvāpṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Brhaspati)
tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,
kṣipād ācastim āpa durmatīm hann āthā karad yājamānāya ṣām yōh.
refrain, 10.182.1^{cd}-3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman
hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in
order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . .
ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The
case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā pṛthivyā.

10.126.1^a, ná tām ānho ná durityām : 2.23.5^a, ná tām ānho na durityām kútaḥ
canā ; 8.19.6^c, ná tām ānho devākṛtām kútaḥ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mītró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātha (ādityāso yád īmahe
āti dviṣaḥ) : 8.18.3^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātho
yád īmahe.

10.126.8 = 4.12.6.

10.127.1^c, víḡvā ādhi ṣṛiyo 'dhita : 2.8.5^c, víḡvā ādhi ṣṛiyo dadhe ; 10.21.3^d, víḡvā
ādhi ṣṛiyo dhiṣe vívakṣase.

[10.127.2^c, jyótiṣā badhate támaḥ : 10.37.4^a, yéna sūrya jyótiṣā bádhasse támaḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stómam : 1.114.9^a, ūpa te stómān paṇupā
ivākaram.]

[10.128.8^d, índra má no rīriṣo má párá dah : 1.104.8^a, má no vadhr índra má
pára dah.]

10.129.6^a : 3.54.5^a, kó addhá veda ká ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta índraṁ sakhyāya viprā aṣvāyānto víṣaṇam
vājāyantah.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, *sumṛīkó bhavatu viçvāvedāḥ* : 4.1.20^d, *sumṛīkó bhavatu jātāvedāḥ*.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 95.5^d, *suvíryasya pátayaḥ syāma*.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.21^{cd} ; 59.4^{cd}, *tāsyā vayām sumatāu yajñīyasyāpi bhadré sāumanasé syāma* : 10.14.6^{cd}, *tēṣāṃ vayām sumatāu yajñīyanām āpi bhadré sāumanasé syāma*.

10.131.7^d = 6.47.13^d, *ārāc cid dvéṣaḥ sanutár yuyotu* : 7.58.6^e, *ārāc cid dvéṣo viṣaṇo yuyota* ; 10.77.6^d, *ārāc cid dvéṣaḥ sanutár yuyota*.

10.133.1^b, *indrāya çuṣām arcata* : 1.9.10^c, *indrāya çuṣām arcati* ; 10.96.2, *indrāya çuṣām hārivantam arcata*.

10.133.1^{fg}–3^{fg}, 4^{ef}–6^{ef}, *nābhantām anyakēṣām jyākā ādhi dhānvasu*.

10.133.2^c, *açatrúr indra jajñiṣe* : 1.102.8^d, *açatrúr indra januṣā sanād asi* ; 8.21.13^b, *ánāpir indra januṣā sanād asi*.

10.133.2^d, *viçvaṃ puṣyasi váryam* : 1.89.9^b ; 5.6.6^b, *viçvaṃ puṣyanti váryam*.

[10.133.3^b, *aryó naçanta no dhīyaḥ* : 9.79.1^d, *aryó naçanta sániṣanta no dhīyaḥ*.]

10.133.4^c (Sudās Pājavana ; to Indra)

yó na indrābhīto jáno vṛkayúr ādideçati,

adhaspadām tám īm kṛdhi vibādho asi sāśahír *nābhantām anyakēṣām jyākā ādhi dhānvasu*. ☞ refrain, 10.133.1^{fg} ff.

10.134.2^c (Mādhātār Yāuvanaçva ; to Indra)

āva sma durhanāyató mártasya tanuhi sthirām,

adhaspadām tám īm kṛdhi *yó asmān ādideçati*, *devī jánityr ajrjanad bhadrá jánityr ajrjanat*. ☞ d : 9.52.4^c ; ef : refrain, 10.134.1^{ef}–6^{ef}

10.133.6^a : 3.41.7^a ; 7.31.4^a, *vayām indra tvāyávaḥ*.

10.133.6^b, *sakhitvām ā rabhāmahe* : 9.61.4^c ; 65.9^c, *sakhitvām ā vṛṇīmahe*.

10.133.7^d, *sahásradhārā páyasā mahí gāuḥ* : see under 10.101.9^{cd}.

10.134.1^d : 3.10.1^b, *samrājām carṣaṇmām*.

10.134.1^{ef}–6^{ef}, *devī jánityr ajrjanad bhadrá jánityr ajrjanat*.

10.134.2^c : 10.133.4^c, *adhaspadām tám īm kṛdhi*.

10.134.2^d : 9.52.4^c, *yó asmān ādideçati*.

10.134.3^d: 8.61.5^b, indra viçvābhīr utībhīḥ; 8.12.5^c, indra viçvābhīr utībhīr
vavākṣītha; 8.32.12^c, indro viçvābhīr utībhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṇībhīr utībhīḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātātām; 8.7.35^b, antārikṣeṇa
pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān ródasī antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṅgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitā satyādharma.

10.139.5^c: 5.85.8^b, yád vā ghā satyām utā yān ná vidmā.

[10.140.2^d, pṛṇākṣī ródasī ubhé: 8.64.4^c, óbhé pṛṇāsī ródasī.]

10.140.3^b: 8.60.4^d, mándasva dhītībhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.

10.140.6^c, çrútkarṇam sapráthastamam tvā girá: 1.45.7^c, çrútkarṇam saprátha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bhāspátim.

10.141.6^b, bráhma yajñām ca vardhaya: 1.10.4^d, indra yajñām ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti çocīḥ: 1.148.4^c; 7.3.2^c, ād asya vāto ánu vāti
çocīḥ; 4.7.10^b, yád asya vāto anuvāti çocīḥ.]

10.142.5^d, nyāññ uttānām anvésī bhúmim: 10.27.13^d, nyāññ uttānām ánv eti
bhúmim.

10.147.4^d, makṣú sá vājam bharate dhānā nībhīḥ: 1.64.13^c, árvadbhīr vājam,
&c.; 2.26.3^c, sá putráir vājam, &c.

10.148.2^b: 2.11.4^d, dāsīr viçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhā hitām gūhyam gulhām apsi.

10.148.4^d, utā trāyasva gr̥natā utā stīn: 10.22.15^c, utā trāyasva gr̥nató maghónāḥ.

[10.149.2^d, áto dyāvāpṛthivī aprathetām: 10.82.1^d, ād id dyāvāpṛthivī, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanāḥ.

10.150.2^{ab}: 1.91.10^{ab}, imān̄ yajñām idān̄ vāco jujuṣāṇā upāgahi; 1.26.10^b, imān̄ yajñām idān̄ vācaḥ.

10.150.4^a, agnīr devō devānām abhavat purōhitaḥ: 3.2.8, agnīr devānām abhavat purōhitaḥ; 10.110.11^b, agnīr devānām abhavat purogāḥ.

10.152.3^a, vi rākṣo vi mṛdho jahi: 8.61.13^d, vi dviṣo vi mṛdho jahi.

[10.152.5^d, vāriyo yavayā vadhām: 1.5.10^c, īcāno yavayā vadhām.]

[10.153.2^c, tvām vṛṣan vṛṣéd asi: 8.33.10^a, satyām itthā vṛṣéd asi; 9.64.2^c, satyām vṛṣan vṛṣéd asi.]

10.153.3^b, vy āntāriksam atiraḥ: 8.14.7^a, vy āntāriksam atirat.

10.153.4^c: 8.76.9^c, vājraṁ ciçāna ójaśa.

10.153.5^a: 8.98.2^a, tvām indrābhibhūr asi.

10.154.4^a, yé cit pūrva ṛtasāpaḥ: 1.179.2^a, yé cid dhī pūrva ṛtasāpa āsan.

[10.156.3^b, pṛthūm gómantam açvīnam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm gómantam açvīnam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á sūryam rohaya divi; 1.7.3^b, á sūryam rohaya divi.

10.157.5^b: 1.168.9^d, ād it svadhām iṣirām páry apaçyan.

10.158.5^a: 1.82.3^a, susamṛdṇam tvā vayām.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çaci Pāulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñah stutih)

yénéndro haviṣā kṛtvā ábhavad dyumny ūttamāḥ.

idām tād akri devā asapatnā (10.174.4, asapatnāḥ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, indra mā tvā yājamāṇaso anyé nī rīraman túbhyam imé sutāsaḥ: see under 2.18.3.]

[10.160.5^a, açvāyanto gavyānto vājāyantah: all words of this pada are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, āmivā yās te gārbham durṇāmā yónim açāye: 10.162.2^{ab}, yās te gārbham āmivā durṇāmā yónim açāye.

10.162.3^{d-6^d}, tám itó nāçayāmasi.

10.163.5^{od}, 6^{ed}, yākṣmañ sārvasmād ātmānas tām idāñ ví vṛhāmi te.

10.164.4^b, abhidrohāñ cārāmasi: 7.89.5^b, abhidrohāñ manuṣyāḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāiṣmādyāsanāma cābhumānāgasō vayām.

10.165.1^d, cām no astu dvipāde cām cātusṣpade: 6.74.1^d, cām no bhūtañ divi-
pāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, cām no bhava dvipāde, &c.

[10.168.2^d, asyā vīḥvasya bhūvanasya rājā: 3.46.2^c; 6.36.4^d, éko vīḥvasya, &c.;
5.83.3^c, téna vīḥvasya, &c.; 9.97.56^b, sómo vīḥvasya, &c.]

10.169.2^d, tābhyah parjanya māhi cārma yacha: 5.83.1^d, sá nah parjanya māhi
cārma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrājañ jyōtiṣā svār āgacho rocanāñ divāh.

[10.171.3^a, tvām tyām indra mārtyam: 5.35.5^a, tvām tām indra mārtyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvāñ dhruvéna havīṣā.

10.174.4 = 10.159.4 (except asapatnáñ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, devāñ suvatu dhármanā.

10.175.2^b: 8.18.10^b, āpa sedhata durmatim.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yājamānāya sunvaté.

[10.177.1^c, samudré antāñ kavāyo ví cakṣate: 1.159.4^d, samudré antāñ kavāyah
sudrtāyah.]

10.177.2^d, ṛtāsyā padé kavāyo ní pānti: 10.5.2^c, ṛtāsyā padāñ kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvi ná pṛthvi bāhule gābhire: 4.23.10^c, ṛtāya pṛthvī bahule
gābhiré.]

10.178.3^{abc}, sadyāc cid yāñ cāvasā pāñca kṛṣṭīñ sūrya iva jyōtiṣāpās tatāna,
sahasrasāñ cātasā asya rāñhih: 4.38.10^{abc}, ā dadhikrāñ cāvasā pāñca
kṛṣṭīñ sūrya iva jyōtiṣāpās tatāna, sahasrasāñ cātasā vājy ārvā.

10.180.2^a: 1.154.2^b, mṛgō ná bhīmāñ kucarō giriṣṭhāh.

10.181.1^c–3^c, dhātúr dyūtānāt savitūc ca viṣṇoḥ.

10.182.1^{od}–3^{od}, kṣipād ācāstim āpa durmatim hann āthā karad yājamānāya
cām yōñ.

10.182.3^b, brahmadviṣaḥ çárove hántavā u: 10.125.6^b, brahmadviṣe çárove hántavā u.

10.183.1^c, ihá prajám ihá rayīm rárāṇaḥ: 4.36.9^a, ihá prajám ihá rayīm rárāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitínām: 7.98.1^b, juhótana vṛṣabhāya kṣitínām.]

10.187.1^c—5^c, sá naḥ parṣad áti dviṣaḥ.

[10.187.3^b, víṣā çukréṇa çociṣā: agníḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó víçvābhí vipáçyati bhúvanā sám ca páçyati.

10.187.5^a, yó asyá pāré rájasah: 10.27.7^d, yó asyá pāre rájaso vivéṣa.

[10.188.1^b, áçvaṁ hinota vājīnam: 9.62.18^c, hāriṁ hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, āgne víçvāny aryá ā: 9.61.11^a, enā víçvāny aryá ā.]

[10.191.1^d, sá no vásūny ā bhara: 8.93.29^a, sá no víçvāny ā bhara.]